

# AN EPISTLE

Written (dated the 30th of the 11th Month 1659,) and sent from

L O N D O N

INTO THE  
C O U N T R E Y.

By a Friend to the Glorious (though at this

Day despised) *CAUSE OF CHRIST*, in Answer to a Letter sent  
up to him [Dated the 16th of the same Month] Wherein the  
following Things are Treated of, (*viz.*)

J. F.

*See for more  
Optimism.*

1. *The FIFTH KINGDOM it self, which the God of Heaven sets up  
in the latter Dayes.*

2. *The KINGDOM of the BEAST which is to be destroyed.*

3. *The Instruments that are to be used in destroying the one and erecting the  
other; with the way or manner how they are to be used.*

4. *The Time of the beginning of this Work.*

{ *First, Before Christs Personal coming.*

{ *Secondly, Before the Call of the Jewes.*

{ *Thirdly, That it is already begun, and hath taken place in this Na-  
tion and that Cromwel with the Army, hath Apostatized from it, and  
that all the Powers, or Governments that have been set up since that  
time, have been, and still are upon the Foundation of the Apostacy.*

AS ALSO,

Severall of the Particular Evills which the

Army, and others abetting the Apostacy are guilty of.

Together with, Some *CONSIDERATIONS* tendered to the *Favourers*  
of *CHRIST'S RIGHTEOUS CAUSE*, wherein is laid  
down, their duty of Seperation from *BABYLON*, and  
from all the *Parts and Branches* (both in *Church*  
and *State*) of the forementioned Apostacy.

*Psal. 145. 11. They shall speak of the Glory of thy Kingdom, and talk of thy Power.*

*Hof. 6. 3. Then shall ye know, if you follow on to know the Lord.*

*Rev. 18. 14. Come out of her my People, that ye be not partakers of her sins,  
and that ye receive not of her Plagues.*

L O N D O N, Printed for the Author, 1660.



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# An Epistle written dated the 30<sup>th</sup> of the

11<sup>th</sup> Month 1659. and sent from *London* into the Countrey, by a Friend  
to the *Glorious* (though at this day despised) *Cause of Christ*,  
in Answer to a Letter sent up to him, dated  
the 16<sup>th</sup> of the same Moneth, &c.

*My Dear Brother,*

**T**Hine of the 16<sup>th</sup> instant, I have received, with thy earnest desires of my giving thee some account of my judgment about the matters of the *Fifth Kingdom*; I am glad that any of the Saints are enquiring after those glorious Truths that appertain to the exaltation of *Zions King* in the latter days; It is no small matter of grief, that those things which are so high in the Fathers esteem and purchased by Christ his precious blood, should be so much despised and trampled under Foot by the Professors of this Generation and that those which own, and witness for it, should be so much reproached, yea dealt with as *transgressors*, as it is at this day. But for my self, I have been through grace made to rejoyce, and to count it no small honour, to have my name and reputation offered up yea buried with the precious *Cause of Christ*, and am contented in the hopes of a share in the Resurrection of that *Cause*; But that I may come to answer thy desires, I shall lay down two things by way of entrance.

First, That the Matters of this *Fifth Kingdom* are very Deep and Mysterious, *Mark* 4. 11. and the coming of it, not with observation, but as a Thief, *Luke* 17. 20. 1 *Thess.* 5. 2. *Luke* 18. 8. And the Antichristian State, (which is to be destroyed by, and so way made for this *Fifth Kingdom* to take place) is very Deep and Mysterious also; It is called the *Mystery of iniquity*, 2 *Thess.* 2. 7. *Rev.* 17. 5. 7.

Secondly, The understanding of these Mysteries, are not attained by the humane Arts, Parts or Witt of Men, no nor by any holiness or vertue of ours but is a free gift of God, effected by the Leadings and Teachings of his holy Spirit in whomsoever he pleaseth, *Mark* 4. 11. *Joh.* 16. 13. *Math.* 13. 25, 26. *Rev.* 17. 3. Chap. 21. 10. *Joh.* 3. 8. And as to my self, I have been brought under so much sense of my ignorance and darkness in those deep Mysteries, that I have been sometimes ashamed to appear in publick to speak of them, fearing that I might rather Eclipse then open those blessed truths, yet I dare not say that I have been left without a measure of the leadings of the Spirit in these things, but it hath been in such untrodden paths, and attended with such great difficulties both from within, and from not only the World, but many of my dear friends (whom for holiness and understanding I have preferred above many) that I have been ready to say with *Joshua* Chap. 7. 7. *Would to God I had been content, and dwelt on the other side*; And with *Jeremiah* Chap. 15. 10. *Wo is me my Mo-*



ther, that thou hast borne me a *Man of strife*, and a *man of contention* to the whole earth; But I dare not allow my self in such Complaints, least I should offend the Lord.

Though my darkness and weakness would discourage me in this undertaking, yet the consideration of the many false reports and mistakes that have been, and still are among the Churches about those Principles, which both my self and divers others have been helped to own in this evil day and the consideration of the many stumbling-blocks that hath been by those reports cast in the way of several of the Lords Children and the endeavours to possess them with prejudice against the *Righteous Cause of Jesus Christ*, doth help me over all the discouragements to present unto thee (not only for thy self, but the rest of my dear friends with thee) in all plainness, what my understanding is;

First, Of the *Fifth Kingdom* it self.

Secondly, of the *Kingdom of the Beast*, which is to be destroyed.

Thirdly, Of the *Instruments*, with the Way or Manner of the destroying the one, and setting up of the other.

Fourthly, Of the *Time* that it is to be begun, viz.

First, Before *Christs* Personal comming.

Secondly, That it must be before the *Call of the Jewes*.

Thirdly, That it is already begun, and hath taken place in this Nation, and that *Cromwell* with the *Army*, have Apostatized from that *Work*, and all the *Powers* that have been up in this Nation since that time, have been, and still are upon the foundation of the Apostacy.

To the first, to wit, of the *fifth Kingdom* it self; I shall lay down this general Assertion, *That there is an outward visible Kingdom of the Father, which is given to Christ the Son, and is to take place over the whole world*. Some of the Scriptures upon which my satisfaction is grounded in this truth are, *Mat. 6. 10. Thy Kingdom come*, which word must needs be understood of this visible Kingdom. First, from the words that are joyned to it, viz. *That the Will of God might be done in Earth as it is in Heaven*, which cannot so be till that *Fifth Kingdom* be set up over the *Kingdoms of this World*.

Secondly, This word *Thy Kingdom come*, &c. cannot be meant of Gods providential Kingdom mentioned *Dan. 4. 25.* that having been in the world from the beginning: Neither can it be understood of the Kingdom of the *Gospel of Grace*, because it is a Prayer to be made even whilst that *Kingdom* is in being: Neither can it be restrained to the *Spirituell Kingdom* that is within the Saints, because those that truly pray this Prayer (being Children) do already injoy that *Kingdom*: Neither can it be restrained to the *Kingdom of Heaven* in the ultimate Glory, because that is not to come to the Saints, but they are to go or be taken up to it: therefore seeing it cannot be taken in either of these four senses, and there being no other *Kingdom of God* that I read of, but the forementioned visible *Kingdom*, this word must be referred to it.

The second Scripture is *Luke 21. 31. When you see these things come to passe, Know ye that the Kingdom of God is nigh at hand*. By *these things*, is meant the Signs of the latter day, or of *Christs* second comming; and this *Kingdom* being  
nigh



nigh at hand, when the latter day signes are upon us, must needs be understood of this *fifth Kingdom*, which they have special relation to, and is known to be nigh at hand by them.

The third Scripture is *Dan. 2. 44. And in the dayes of those Kings, shall the God of Heaven set up a Kingdom, &c.* This compared with *Chap. 7. 14.* must be understood of this visible *Kingdom*.

The fourth Scripture is *Dan. 7. 27. And the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the Most High, &c. and all Dominions shall serve and obey him.* This compared with *Rev. 11. 15. The Kingdoms of this world are become the Kingdoms of our Lord, &c.* must needs refer to this visible *Kingdom*, which hath the Authority, Power, and Rule, in and over the whole World.

First, It is called the *Fathers Kingdom*, as it is Originally from him who is the Creator, Former, and Disposer of all things.

2ly, As he doth in a special Manner erect or set up this *Kingdom*, *The God of Heaven shall set it up, Dan. 2. 44.*

3ly, As he is the Donor or Giver of it to the Son, *Luke 1. 32. The Lord God shall give him the Throne, &c.*

This *Kingdom* also belongs to *Christ* the Son.

First, As he is the *Son of God*, and so the true *Heir*, *Heb. 1. 2. Psal. 2. 7, 8.*

Secondly, As he is, *the Son of Man*, the true *Son of David*, *the seed of Abraham*.

1. As he is the *Son of Man*, *John 5. 27. He hath Authority to execute Judgment, because he is the Son of Man.*

2. As he is the true *Son of David*, *Luke 1. 32. 69. The Lord God shall give him the Throne of his Father David.* so *Acts 2. 30. Of the Fruit of his Loynes according to the Flesh, God hath sworn with an Oath, that he would raise up Christ to sit on his Throne.*

3. As he is the *Seed of Abraham*, *Gen. 22. 17, 18. Thy Seed shall possess the Gate of his Enemies;* By *Seed* is meant *Christ*, *Gal. 3. 16.* and by *possessing the Gate*, is to be understood, of possessing the Government, and execution of Judgment, *Amos 5. 10. 12. 15. Zech. 8. 16.*

Thirdly, It is *Christs* Right by *Promise*, *Isa. 9. 7.* and by *Covenant and Oath*, *Psa. 89. 28, 29. 34, 35, 36. Acts 2. 30.* and by the *Anointing*, *Isa. 11. 2. Psa. 89. 27. 20.* And by peculiar choyse, *Psa. 89. 19. Isa. 42. 1.* compared with *Matth. 12. 18.* And by *Decree*, *Psa. 2. 7.*

Fourthly, It is *Christs* by the free gift of the Father, *Psal. 2. 8. I will give thee the Heathen for thine inheritance, and the uttermost parts of the Earth for thy possession.* *Luke 1. 32. The Lord God shall give unto him the Throne, &c.* *Dan. 7. 14. There was given him Dominion, &c.* *Matth. 28. 18. All power is given unto me in Heaven and in Earth, &c.*

Fifthly, It is *Christs* by desert and purchase upon the account of his suffering, *Rev. 5. 12. 13. Worthy is the Lamb that was slain, to receive Power, &c.* *Isa. 53. 12. Because he hath poured out his soul unto death, &c.* *The Lord will divide him a portion with the Great, and he shall divide the spoyl with the strong.*

Sixthly,



Sixthly, It is Christs in answer to the Great end of Creation *Col. 1. 16. All things were created for him.* so *Psal. 8. 6.* Compare *Heb. 2. 5, 6, 7, 8.* The *World to come* is put in subjection to Christ as may appear from Verse the 5th. This *World to come*, must needs be understood of the *Fifth Kingdom*, which belongs unto, and is put under Christ the Son, *Eph. 1. 21, 22.* This *world to come* cannot be understood of the Ultimate Glory in Heaven, because that State is not to be put under Christ as the Son, but, as Son, he himself must become subject in it, *1 Cor. 15. 28.* But this *World to come*, is noted in an especiall manner to be under Christs Feet, and this is that State, or *World to come*, in which there shall be *forgiveness*, or *blotting out of sin*, as is clearly implied from *Matth. 12. 32.* which compared with *Acts 3. 19. That your sins may be blotted out when the time of refreshing shall come from the presence of the Lord, and he shall send Jesus, &c.* doth clearly demonstrate the *World to come*, to be this *fifth Kingdom*.

Lastly, It is and shall be Christs by Conquest, *Rev. 17. 14. The Lamb shall overcome them, &c.* Comp. *Chap. 6. 2.* and upon these grounds, this *fifth Kingdom* being Christs he is called *King of Nations*, *Jer. 10. 7. Prince of Peace*, *Isa. 9. 6. And the Prince of the Kings of the Earth*, *Rev. 1. 5. And King of Kings, and Lord of Lords*, *Rev. 17. 14. Chap. 19. 16. The blessed and only Potentate*, *1 Tim. 6. 15.* with divers such like Titles, which in the Scriptures of truth are given to him.

The next thing that I would speak to is, *That this fifth Kingdom is outward and visible, as well as glorious and spiritual.*

First, From the time and manner of its rising, mentioned *Dan. 2. 34. Thou sawest till that a Stone was cut out, &c.* If it were only spiritual, it might have been seen as well before the *Image* was, as after, but the *Stone*, or *Kingdom* doth not appear till after the *Image* is seen, and then appears as visible as the *Image*, which *Image* holdeth forth the *four great Kingdoms*, or *Monarchies* of the *World* which have been and are visible in their times. Now the *Stone*, being as visible as the *Image*, and not seen till some time after the *Image* was seen, it must needs be a visible *Kingdom* and not the spiritual and invisible *Kingdom*, which was in being long before the *Image* appeared.

Secondly, It must be outward and visible if we consider the work that this *Kingdom* is to do, it *smites and breaks the Image*, *Dan. 2. 34. 44.* which compared with other Scriptures will appear to be an outward visible breaking, as *Dan. 7. 18. 26. Rev. 17. 14. The ten Hornes, or ten Toes makes war with the Lamb, and the Lamb shall overcome them.* Now, if the Work be an outward and visible smiting, the *Stone* or *Kingdom* must needs be visible also.

Thirdly, The *Rule* or *Dominion* of this *Kingdom* is taken from, & filleth up the room of the *fourth Kingdom*, *Dan. 2. 35. The Stone became a great Mountain, and filled the whole Earth*, so *Dan. 7. 17, 18.* The *four Beasts* are *four Kings*, which are the *four great Monarchies*, but the *Saints shall take the Kingdom*, See verse 26. *they shall take away his Dominion*, & in verse 27. *The Kingdom under the whole Heaven shall be given to the Saints, &c.* Now the *fourth Kingdom* being visible, this *fifth Kingdom* that fills up the room of the *fourth* must needs be visible also.

Fourthly,



Fourthly, The *Throne* of this *Kingdom* is the *Throne of David*, Luke 1. 32. which is an outward visible *Throne*; and in *Rev.* 3. 21. there are two *Thrones* mentioned, one is called, the *Fathers Throne*, being the *Throne* where *Christ* now is, the other *Christ* calls his own *Throne*, which is the *Throne of his Father David*, wherefore the *Throne* being visible, the *Kingdom* must likewise be visible.

Fifthly, The *Laws*, *Government*, and *Governours* under *Christ*, are outward and visible, and take place upon the *Bodies*, *Lives*, *Liberties* and *Estates* of men, *Ezra* 7. 26. the *Scriptures* which are outward and visible, are the *Laws*, which God the only *Law-giver* (*Isa.* 33. 22. *James* 4. 12.) hath left, *Exod.* 18. 16. *Neh.* 9. 13. *Esther* 3. 8. *Psal.* 119. 9. *Deut.* 4. 5, 6, 7, 8. 2. *Tim.* 3. 16, 17. *Deut.* 17. 18. 19. 20. 2 *Kings* 11. 12. The visible *Saints* are to be the visible *Governours* under *Christ* the *King*, *Psa.* 45. 16. 1 *Cor.* 6. 2. *Isa.* 14. 2. *Chap.* 32. 1. *Psa.* 49. 14. *Dan.* 7. 18. 22. 27. 2 *Tim.* 2. 12. *Rev.* 2. 26. 27. *Chap.* 3. 21. *Chap.* 5. 10. *Chap.* 20. 4. 6. *Jer.* 30. 21. These things being visible the *Kingdom* must needs be visible also; and thus much to the first particular of the *fifth Kingdom* it self.

The Second thing which I propounded to speak to, is the *Kingdom of the Beast*, and in the entering upon that, Consider in the first place the *Image* spoken of in *Dan.* 2. 31, 32. which *Image* doth comprehend and hold forth the four great *Monarchies*, which were to take place and have their time in the world, and they are described in *Dan.* 7. 3. by four great *Beasts*, and the three last of these four *Monarchies* are described in *Dan.* 8. the first by a *Ram*, the Second by a *Hee-Goate*, the last, which is the fourth *Monarchy*, by a *little Horn*, which are also spoken of *Dan.* 11.

The first of these four *Monarchies* was that of the *Chaldees*, *Dan.* 2. 38. He was that *Head of Gold*, and had his beginning as a part of the *Image* about the year 3362 from the *Creation*, and continued till about the year 3422, in all about 60 years.

The second *Monarchy* was that of the *Medes* and *Persians*, which *Dan.* 2. 32. is the *Breast and Arms of Silver*, and took place of the *Chaldees*, *Dan.* 5. 30, 31. and continued till about the year 3620, in all about 198 years.

The third *Monarchy* was that of the *Gracians*, which *Dan.* 2. 32. is set forth by the *Belly and Thighs of Brasse*, and in *Dan.* 8. 21. by the rough *Goate*, which is there called, the *King of Gracia*, and succeeds the *Medes* and *Persians*, which is set forth by the *Ram* with two *Horns*, verse 20. This *Monarchy* of the *Gracians*, continued till about the year 3902 in all about 282 years.

The fourth *Monarchy* was that of the *Romans*, which in *Dan.* 2. 33. is set forth by the *Leggs of Iron*, and *Feet* part of *Iron* and part of *Clay*; and by the *little Horn*, (in *Dan.* 8. 9. 11. 12.) which takes away the daily sacrifice, and casts down the truth, And by the wild person in *Dan.* 11. 21. which in verse 31. takes away the daily sacrifice, and sets up the abomination that maketh desolate; This *Monarchy* took place as part of the *Image* in *Dan.* 2. about forty two years before the Birth of *Christ* and was divided into two parts, which I understand to be held forth by the two *Leggs of the Image*, and continued in its *Pagan* or *Heathenish* State till about 360 years after *Christ* before it was interrupted by and mixed with the *Man of Sin*, or *Antichristian* State.



To the first three *Monarchies* and the first part of the fourth I shall say little, but specially insist upon the Latter part of the fourth or *Roman Monarchy* it being the last part of the *Image*, and the onely part which doth at this day remain in the world.

First it is evident that the *Roman Monarchy* is of two sorts, the first is held forth by the *Leggs of Iron*; The second by the *feet, and toes of Iron and clay*, *Daniel 2. 33.* and in *Daniel 7.* The first part of it is held forth by the *fourth Beast* with the *ten Horns* and the other by the *little Horn*; In *Revel. 12, 3.* The first part of the *Monarchy* is held forth by the *Red Dragon* with *seven heads and ten Horns*, and *seven Crownes upon his heads*; The second part in *Revel. 13. 1.* is held forth by a *Beast that riseth out of the Sea*, with *seven Heads and ten Horns*, and upon his *Horns ten Crownes* and as in verse the fifth, is to continue *forty and two Moneths.* By the *ten Horns* I understand the *ten Kings or Kingdoms* in *Europe* which had their dependance upon the *Roman Empire*, and are called in *Dan. 7. 24.* *Ten Kings* and so in *Rev. 17. 12.* And by the *seven Heads* I understand the *seven Provinces* that had their dependance upon the *Roman Empire*, and before the rise of the *Antichristian state*, the *Crowns* or the *Power and Glory* of the Government were upon the *seven Heads* or *Provinces*; And the *Horns* were as servants under the Emperour that had received no Kingdom till the *Antichristian Beast* came up *Revel. 17. 12.* but at his coming up they receive power as *Kings one hour with him*, and then the *Crowns* are upon the *Horns*, and answers to *Revel. 13. 1.* distinguished from *Revel. 12. 3.*

The first part of this *Romane state* was a lawful Power and to be obeyed as an *Ordinance of God* and the Lord Christ *Mat. 17. 27.* payes *Tribute* to them, and *Chap. 22. 21.* commands to *render to Cesar the things that are Cessars, &c.* And the *Apostle* saith *Rom. 13. 1.* *the Powers that are*, speaking of them that were then in being *are ordained of God*, and giveth special charge to the Saints to obey them, *Titus 3. 1.* And the Spirit of the Lord in the *Apostles* foreseeing that the *Man of sin* would get up to the *Throne*, by speaking evil of *Dignities and despising Dominion* as *Pet. 2. 10.* Compare *Jude 8.* *Rebelling against, yea casting down the Civil Powers* that so himself might obtain the *Throne* to Reign both over *Church and State*, which he did at length accomplish, the Spirit (I say) foreseeing this, doth forewarn the Saints and charge them to be obedient to *Magistrates* with many cautions and Exhortations which stand in force to all true Magistrates to the end of the world.

The second part of this *Roman State* is from *Sathan*, and riseth out of the *Bottomlesse Pit*, as *Rev. 13. 2.* *Chap. 17. 8.* and is *Antichristian*, and therefore it is a great sin to own it as the *Ordinance of God*, it being wicked and sinful not onely in its Reign or exercise of Power, but in its very *Rise and Foundation*, and to own it as *Gods Ordinance*, would be to charge him as the Author of sin, and to set up the *Man of sin, and Mystery of iniquity* as *Gods Ordinance*, and those that so do may be found equally guilty with those that at this day cry up the *Ministry of Antichrist* as the *Ordinance and Ministry of Christ*, and all that will not allow them this and therein fall down to them are charged as being  
against



against *Ministry*, but many will now grant that the *Antichristian Ministry* are sinful, and *Antichristian* both in their *Rise* and *Foundation*, and to own them as the *Ministry of Christ* would be a very great evil, and why not the same in the *Antichristian Magistracy*.

The Assertion that I shall lay down in this particular about the *Kingdom of the Beast*, is, *That there is an Antichristian Beast, or a wicked Power that riseth out of the Bottomless pit, and is permitted by the Lord to take place in the world in the latter part of the Image Government.*

1. This *Beast*, is described *Dan. 7. 5.* by a *Little Horn*, and in verse the 11. it is called the *Beast*, This *Horn* or *Beast* is the last part of the *Image Government*, and that which is to be taken away and destroyed by the *Saints*, after the judgement sits as in verse 26; and in verse 24. another shall arise after the ten *Horns* in the first or *Pagan State* without the *Crowns* as *Revel. 12. 3.* And although there are but three of the *Horns* or *Kings* subdued or brought down by the force and Power of this *Little Horn*, yet by the fair words, flattery and great proffers made by him to the rest of them (to wit) that he would *Crown* and *make them free states* if they will stand by him, they all at last fall in and receive Power as *Kings one hour with him*, *Revel. 17. 12.* and so this *Horn* or last *Beast* comes to have the ten *Horns* upon him with the *Crowns* upon them.

2. This last part of the *Roman State*, mentioned *Rev. 17. 8.* & chap. 11. 7. is described by a *Beast* that ascendeth out of the *bottomless pit*, and is the same with the *Little Horn* before mentioned, and is distinguished from the first part of the *Roman State*, First in its *Rise*, it comes from the *Bottomless pit*; Secondly by his carrying the *Whore* or *Antichristian Church*, *Rev. 17. 3. 7.* Thirdly by the time of his *Reign* which is *forty and two Moneths*, and agrees with the time of the *witnesses prophesying in sackcloth*, *Revel. 11. 3.* and with the time of the *Woman* or *Churches* being in the *wilderness*, *Rev. 12. 6.* Fourthly, by the *Crowns* being upon his *Horns*, which in the *First State* were upon the *Heads* compare *Revel. 13. 1.* with *Rev. 12. 3.* Fifthly by his *Horns* making *War with the Lamb* and being overcome by him, *Revel. 17. 14.* Lastly by his going into perdition, *Revel. 17. 14. 8.*

That this *Beast* which *Ascends from the bottomless pit* is the same with the *Little Horn* in *Dan. 7.* consider, First, this *Beast* is the last part of the *Image Government* and so is the *Horn*; Secondly this *Beast* sets himself against God in great words and blasphemy, so doth the *Horn*, *Revel. 13. 6.* Compare with *Dan. 20. 25.* Thirdly this *Beast* hath Power to make *War with the Saints* and for a time to overcome them, so hath the *Horn*, *Revel. 13. 7.* Compare with *Dan. 7. 21. 25.* Fourthly this *Beast* and his *Horns* are overcome and have their Power taken away by the *Lamb* and they that are on his side, which must be the *Lamb* by his Spirit in the *Saints* (for it cannot be thought that if the ten *Horns* should be in being when Christ comes in person, they should be able to begin or make *War* with him) the *Saints* do also take away to destroy and consume, the Power of the *Little Horn*, *Revel. 17. 14.* Compare *Dan. 7. 26. 3.* Fifthly this *Beast* goeth into perdition, or to *Hell*, So the *Horn* is given to the burning flame, *Rev. 17. 8.* Compare with *Dan. 7. 11.*

Thirdly this *Beast* or *Horn* before mentioned, is described in *Dan. 2. 41.* by the *Feet and Toes of the Image* which appears to be the same with the *Beast*, or



*Horn*, First as it is the last part of the *Image Government*; Secondly the *Toes* agrees with the *Horns* of this *Beast* in Revel. 17. 12. Thirdly the *Beast* or *Horn*, is destroyed by the *Saints* or by *Christ* in them; The *feet* and *toes* of the *Image* are smitten and broken by the *stone*, Dan. 2. 34. which *stone* must either be the *world* or *Christ* in person, or *Christ* by his Spirit in his *Saints*; It cannot be meant of the *world*, first, because it is the *Kingdom*, that in a peculiar manner is set up by the *God of Heaven* as in verse 44. Secondly because it *breaks* down the worldly Government and *fills the whole Earth*, 3ly. Because it is *cut out without hands*, (to wit) without worldly Powers, or the might of Man; In the next place, it cannot be *Christ* in Person, First because *Christ* is not *cut out of the mountain*, whether the *mountain* be understood of the *Church* or *world*, for it must be one of them; Secondly the *Stone* doth the work gradually, but *Christ's* coming will be on a suddain as the *Lightning* that will effect his work at once; Thirdly *Christ* is no where called a *Kingdom*, But this *stone* is so called vers. 44. Fourthly this *stone* is not *cut out* or seen till the last part of the *Image Government* appears, thou sawest till that a *stone* was *cut out* verse 34. But if *Christ* in Person were *cut out of the mountain*, it must be long before the *feet* of the *Image* was in being, now seeing this *stone* cannot be understood of the *world*, or of *Christ* in Person, it must needs be *Christ* by his Spirit in the *Saints* which Zech. 12. 3. are called a *Burthensome stone*, and so is the same with the *Saints* that destroy the *Beast* and the *Little Horn*.

Fourthly, This *Horn*, *Beast*, or *feet of the Image*, is the same with that *Man of sin*, *Son of perdition*, *Mystery of iniquity*, and that *Wicked* mentioned 2 Thes. 2. 3. 7. 8. First this *man of sin* agrees with *Antichrist* or the *Beast* in its rise, the *Beast* riseth through the change of the *Roman Empire* from its *Pagan State* or rather through the ruine of it as Rev. 13. 2. The *Dragon* gave him his Power, &c. By the *Dragon* I understand the *Devil*, who Reigned by his Spirit in the wicked *Pagan Emperours*, who though their *Authority* was an *Ordinance of God*, as Rom. 13. 1. 2. yet they were swayed by the *Devil* to abuse their *Power* and turn it against the *Lord* and his faithful followers; a Cloud of witnesses to this, we have from the ten first *Persecutions* carryed on by the *Pagan Emperours*, in which the *Devil* did appear like a *Dragon*, but when *Antichrist* comes up, the *Devil* or *Dragon* quits his hold of the *Pagan State*, having a more subtile way to carry on his work under a pretence of Christianity by this last *Beast*, he readily gives to this *Beast* his *Power*, *Seat*, and great *Authority*, and upon this the *Pagan State* falls, and therein him that did let, 2 Thes. 2. 7. was removed out of the way, and so the wicked comes to be revealed or made visible to be the *Antichrist*.

Secondly, the *Beast* and the wicked, or *Man of sin* agrees in their *Reign*, or exercise of *Power*, both setting themselves against *God*, appearing with *Power*, *Signes*, and *Lying Wonders*, 2 Thes. 2. 4. 9. 10. comp. Rev. 13. 5, 6. 13. 14. also with Dan. 7. 25.

Thirdly, this *Man of Sin* is the last *Power* upon Earth that precedes the coming, and *Kingdom of Christ*, whom the *Lord* shall consume with the Spirit of his mouth and destroy with the brightness of his coming, 2 Thes. 2. 8. By the Spirit of his Mouth, I understand the *Anointing*, which being given down thorough the word of the *Lord* upon the *Saints*, is called, the Spirit of his Mouth, by which the



*Antichristian Power is to be consumed*, and so agrees with the breaking work of the *Stone* in *Dan. 2.* and with the *Saints* taking away and consuming the *Power* of the *little Horn* in *Dan. 7.* and that the *Feet of the Image*, the *little Horn*, and the *Beast* that comes from the *Bottomless Pit* are the last part of the *Image Government* and stands next to *Christs Kingdom*, hath been already cleared.

Fourthly, They agree in their ruine or destruction, as to *Time, Instruments*, and the *Place* into which they are *Cast*; this *man of sin*, is called the *Son of Perdition*, which doth not only denote his hellish *Rise*, and *Reign*, but also that he must go into *Perdition* or *Hell*, the *Beast* also goeth into *Perdition*, or *Hell*, The *man of sin* or *Little Horn* is also given to the burning flame, *2 Thes. 2. 3.* Comp. with *Rev. 17. 8.* and *Dan. 7. 11.* That they agree as to *time* and *Instruments* hath been already shewed, in these and several other particulars (which for brevity sake I shall not insist upon) Thus the *feet* and *toes* of the *Image* *Dan. 2.* The *Little Horn*, *Dan. 7.* The *Beast*, *Rev. 17.* The *Man of sin*, *2 Thes. 2.* do agree and appear to be one and the same though given under various *Names*, and *Titles*, and the comparing of them may through the blessing of the Lord help to a very full and clear description of the *Antichrist* that was to come and take place in the world in the *latter day*; onely this is to be noted, that the *Spirit* in describing *Antichrist* in the four forementioned places, doth sometimes insist chiefly upon the *Civil* or *Beastly Power*, and sometime doth take in and insist upon both the *Civil*, and *Ecclesiastical* or *false Church* part as they are twisted together; As in the *feet of Iron*, and *Clay*, and the *Man of Sin revealed*, when he who *did let* should be taken out of the way, but I shall speak more to that in the next particular.

The next thing I shall lay down and endeavour to clear is, *That the Antichrist, or last part of the Image Government doth consist, or is made up of two sorts, to wit, Civil and Ecclesiasticall, both twisted or mixed together, the Magisterial, or Civil Government being united to and involved in the Ecclesiastical or false Church State.*

This appears, First, From the *Feet*, and *Toes of the Image* that are of *Iron mixed with Clay*, *Dan. 2. 41.* by the *Iron* I understand the *Civil State* as *Verse 33.* The *Roman Power* in its *Civil State*, is set forth by *Iron Leggs*; and by *Clay*, I understand the *earthly false Church*, which is set forth by a *Beast coming up out of the Earth*, *Rev. 13. 11.* The *Civil Power* espousing and joyning in affinity with the *Whore*, she being not of *God* but brought forth by *Man*, or rather by the *Devil* in man, is called the *seed of Men*, *Dan. 2. 43.* This *Espousal*, or joyning in affinity, I understand to be the mingling with the *seed of Men*, and by this mingling the *Imperial Power* was not strengthened, but indeed weakened, as *Verse 42.* The *false Church* may also upon several other accounts, be fitly set forth by *Clay*, as in its *Rise*, *Brittleness*, *Foulness*, and its *Nature of cleaving or sticking* to other things that comes nigh unto it.

This may appear, Secondly, From the *revealing of the wicked*, by removing of him that did let (which was as I understand the *Roman Emperour*) out of the way, *2 Thes. 2. 7. 8.* Him that did let, must either be *God*, or the *Devil*, or *Man*, It could not be *God*, because, him that did let, was to be removed out of the way, which



which would be blasphemy in any to refer to God. Secondly, It could not be the Devil, for he *that did let*, appears to stand in the way to hinder the *Devils Kingdom* taking place, which would be *Satan against Satan*, or a *Kingdom divided against it self*, Mark 3.23.24.26. and if it can be neither God nor Satan, then it must be *Man*, and can be referred to no other *Man* but the *Roman Emperour* who in the exercise of his *Civil or Heathenish Power*, did for some hundreds of years after *Pauls* dayes hinder the *Mystery of iniquity* appearing in the *false Church* from coming to his desired *Throne*; The *Bishops of Rome* grew very high and sought long to get the *Seat of Civil Judicatory* over the *State*, as they had over the *Church*, but they could not obtain the *Throne*, till the *Emperour* was brought down to their foot and (as to his *Imperial Power*) was taken out of the way, and when this was effected *Antichrist* assumed the *Throne*, and so the *wicked* came to be revealed; who though he had the *Ecclesiastical Seat* before, yet was not so revealed to be *that wicked* mentioned 2 *Thes.* 2.8. till he got the *Civil Seat* also, and this doth further clear, that the *wicked Antichrist* in his *Throne* must be made up of *Civil, and Ecclesiastical Power*.

Thirdly, This may further appear by the two *Beasts* mentioned, Revel. 13. the first comes out of the *Sea*, verse 1. which I understand to be the *Civil Roman Power* in its last *State* that riseth by the *Rebellions*, and *Sea-like* raging tumults of the people, being encouraged and promoted by *Sathan* in the *false Church*, (though not yet mounted upon the *Beast*; By these tumults, the *Roman Power*, in its *Pagan or Heathenish* and first *State* (that was very glorious before) comes to be wasted and at last destroyed, and so the *Power* brought under the *Beast* that comes out of the *Sea*, and the *Devil or Dragon*, being very willing to make a change of the *Power* from the *Pagan State*, that he might Mount the *Whore* readily gives his *Power, Seat, and great Authority* to this *Beast*. The *Second Beast* is mentioned in verse the 11. of this 13. Chapter and described as coming up out of the *Earth*, and in verse 12. is said to *exercise all the Power of the First Beast* (to wit the *Beast* that comes out of the *Sea*) and vers. 13. 14. doth great *Wonders*, and worketh *Miracles* before him, &c. and is called the *false Prophet*, Revel. 19.20. This *Beast* must be understood of the *false Church* which cometh not from *Heaven* as doth the *true Church*, but from *Earth or Hell*, and in his first appearance his *Horns or Power*, are like a *Lamb* verse 11. or like *Christ*, for so this *false Church* would be accounted, but his words are like the devil, he *spake as a Dragon* verse 11; and this *false Church* joyning her self to, and riding upon the *Beast* comes to sway or exercise the *Civil Power*, and so is said vers. 12. to *exercise all the Power of the first Beast*, not that the *first Beast* is destroyed, for this *Whore* causeth him to be worshipped and doth great things before him v. 12. 14. Since the *false Church* hath been mixed with, and mounted upon the *civil Power*, (for her own ends,) she cries up this wicked *Beast*, as the Ordinance of God, though in truth it comes from the *Devil*, yea and she can bring Scripture (though abused and wrested) as the *Devil* did to *Christ*, and cries up obedience to it, condemning all that will not fall down to the *Beast*, as being those that *disobey Magistrates, despise Dominion, and speak evil of dignities*, which Scriptures indeed were spoken of, and much fulfilled by this *false Church* till this *Beast* on which she rides came up.

Fourthly,



Fourthly, The mixture of this *Antichristian State* may further appear by the *Beast*, and the *VVhore* mentioned, *Rev. 17.* The *Beast that was and is not and yet is*, verse 8. holds forth the *Civil Power* in its two fold State; First, In its *Pagan State*, before the visible rise of *Antichrist*. Secondly, In its *Antichristian State*, when it carries the *VVhore*; The *Beast that was*, which word *was*, respects him in the glory of the *Pagan State*, in which he was a *Beast*, and like a *Beast* rather then like a *Man*, he carried it in the *ten first Persecutions*, and this word, *Is not*, respects him in his *Antichristian State* as carrying the *VVhore*, which was not in being in *Johns daies* who was the Penman of this word; And this word, *and yet is*, respects the *Pagan State* which was in being in *Johns day*; And this word *shall ascend out of the bottomless pit*, respects his *Antichristian State* which comes from *Hell*, and in this State, I understand he is called the *eighth Head*, ver. 11; The other *Seven Heads* being brought down for, and their Power divolved upon this *Beast*, he is called the *eighth*, and yet is said to be of the *Seventh*, and the *ten Horns* ver. 12. receive Power as *Kings one hour with him*, being all thereby fitted for, and engaged to Mount the *VVhore*; The *VVhore*, ver. 1. holds forth the false Church, that would be counted the *spouse of Christ*, but commits *whoredom* with *Idolls*, and *fornication with the Kings of the earth*, and is not built upon *Christ* as the foundation, But verse 15. *sitteth upon peoples, and multitudes, and Nations, and Tongues*, that being the strength of the *false Church*, who by her *sorceries* and *VVhoredoms* as the *Mother of Harlots and Abominations of the earth*, obtains the Power and *Reigneth over the Kings of the earth*. ver. 18.

Fifthly, This mixt State of the *Antichrist* in the *Civil and Ecclesiastical Power*, is further held forth, by the *Beast and false Prophet*, *Rev. 19. 20, 21.* which place speaks of them in the last and finall stroke that comes upon them, for though the *fifth Viall*, *Rev. 16. 10.* is poured out upon the *Seat of the Beast*, and the *Judgment* and fall of the *Whore* is set forth in *Chap. 18.* and beginning of the *19th* yet some Reliques of both the *Beast*, and *Whore* remaining till very near or unto the personal Coming of *Christ*, the Devil having but a short time to reign, gathers up all his forces and engageth the *Kings of the Earth* to come up with him against *Christ* and his *Saints*, and then the last *Viall* comes upon them at *Christ*s personal appearing and compleats their ruin and so both these parts of *Antichrist* by this stroke are destroyed together, compare *Rev. 19. 20, 21.* with *Chap. 16.* Ver. 13, 14, 16, 17. Having spoken of this *Beast and false Prophet* held forth by the two *Beasts* in *Chap. 13.* I shall speak no more of them in this place.

Lastly, If we consult the Histories and also what we have seen of the *Antichristian State* in our day, it hath been made up of these two parts, viz. *Civil* and *Ecclesiastical*, which like *Twins*, have gone together in all their wickedness, one crying up the other and calling for obedience; The *false Church* and her *Ministry*, being propped up by the false *Magistracy*, calls for and preaches up obedience to it as Gods ordinance, and they must be killed that will not worship the *Beast*, *Rev. 13. 15.* The *false Magistracy* doth the like for the *false Church* and her *Ministry*, crying them up as the *true Church and Ministry of Christ*, and all that will not fall down to this *VVhore* in paying of *Tythes, Church-Rates*, following her *Assemblies*, and such like abominations must be imprisoned, banished or



or killed, and thus the *Beast* bears, yea is said to carry the *VVhore*, Rev. 17. 7. and is the *Whores* drudge or slave to do her wicked service; these two have been in conjunction in and are guilty of the *blood of the Saints*, and the several persecutions, since *Antichrist* came to the Throne, have been on this wise carried on, the *Ecclesiastical Power* have adjudged and condemned and so delivered over to the *Civil Power*, who have executed and killed them with much rage and greediness, and after a most cruel manner, and although the *Civil Power* would at this day when the Lord is coming to *make inquisition for blood*, slip out their Necks and excuse themselves as if they were free and had done no wrong to, nor *shed the blood of the Saints* and may have many Advocates pleading at a high rate on their behalf, and saying that *Judgment shall not fall upon them* and further to evince this, do give them the title of *Christian Magistrates*, and that many of them are good men, yet all this will not excuse them from the stroke, when the Lord according to Rev. 16. 5, 6. comes to *avenge the blood of his Saints and Prophets*, and Psal. 9. 16. shall be known by the judgment which he executeth, for no doubt the guilt of much blood will be found in the skirts of the *Civil Power* and their sin will find them out, and though good men be in the place of Power, it will not save from the Judgment, for Gods controversie is not so much with the Persons as with the *Beastly Powers*, and the title of *Christian Magistrates* will not excuse, but rather condemne them as the *Antichristian Power*, and the *Fountaines and Rivers of waters*, upon which the *third Viall* comes, Rev. 16. 4. doth not exclude but include this *Civil Power*; Having thus laid down my understanding of the *fifth Kingdom*, or *Kingdom of Christ*, which should be erected or set up in the latter day, & of the *Kingdom of the Beast*, which is to be destroyed; I shall now come to speak to the third thing which is the great question at this day.

*How shall these things be brought forth? by what Instruments and in what way?*

In Answer to this Question, First, this *VVork* belongs to God who hath promised to accomplish it. As first, the destroying the *Kingdom of the Beast*, the beating down of Christs foes before him, making them his footstool, clothing them with shame, and avenging the blood of the Saints upon *Antichrist*, Psal. 89. 23. Psal. 110. 1. & 132. 18. Rev. 6. 10. Chap. 19. 2. Secondly, the setting up of the *fifth Kingdom* also belongs to God, Dan. 2. 44. Psal. 89. 27.

Secondly, Though God be the main *Agent* in this *VVork* yet he doth it by *Instruments*, and the *Instruments* are his *Saints*, whom he will call to and anoint for this *VVork*, and so God is said to do it because it is done by his Spirit in the *Saints* whom he shall choose.

That the *Saints* shall be the *Instruments* in destroying the *Kingdom of the Beast*, and so in setting up the *fifth Kingdom* which doth immediately Succeed, Take the place, and Fill up the room of the *fourth*, consider the following Scriptures, Dan. 2. 34. the *Stone* (which is the *Saints*, anointed for and called to the Work as I have before shewed) smites the *Image on his feet*, (which hath also been shewed to be the *Antichristian State*) and breaks them in pieces, So Dan. 7. 18. The *Saints shall take the Kingdom*; Now though the *Kingdom* is given to them by promise, and obtained for them by the Power of God, yet they are said to take it, which must be understood of their being used as *Instruments* in taking the



the *Power, Rule and Government* from the *Image*, or that part of it which stands next before *Christs Kingdom*, which must be done by destroying, or breaking in pieces that part of the *Image* which is in being when this *Fifth Kingdom* comes to take place *Dan. 7.26.* *They* (that is the Saints whom he wears out verse 25.) shall take away his, (that is the *Little Horn* vers. 8. and 24. which have been already shewed to be the *Antichristian State*) *Dominion* (that is his *Power, Rule, or Government*) to consume, and to destroy it unto the end. In *Dan. 11.31.* The *Angel* is speaking of the *Roman* or *Fourth Kingdom*, which took away the *dayly sacrifice*, and vers. 32. saith, But the people that do know their God shall be strong and do exploits; The people that do know their God, are the Saints, and by their being strong and doing exploits, I understand to be the service that the Saints shall do in the destroying this *Fourth Kingdom*, also *Num. 24.14.* I will advertise thee what this people (hall do to thy people in the latter dayes, and *Isai. 14.2.* They shall take them captives, &c. So *Isai. 41.14.15.* Fear not thou worm Jacob (to wit the Saints in a low condition) I will make thee a new sharp threshing Instrument, &c. thou shalt thresh, (that is break in pieces or destroy) the mountains, (to wit the great worldly Powers *Isai. 2. 2.*) and beat them small, and shall make the Hills, (which also intends the worldly Powers) as Chaff, &c. *Isai. 52.2.* Shake thy self from the dust loose thy self from the bonds of thy neck O captive Daughter of Zion; by the bonds of thy neck, and the dust, I understand the *Government*, and wicked Tyranny, that *Babylon* hath had and exercised over *Zion*, and by shaking and loosing her self, must needs be understood to be the breaking off, or destroying that *Power and Government* of *Antichrist*, and this must be done by *Zion* her self, to wit, the People of God, *Cha. 51.16.* *Jeremiah* *Cha. 50.45.* Speaking of *Babylon*, saith, surely the least of the flock shall draw them out, by the Flock, is meant the People of God, *Acts 20. 28.* and by draw them out, I understand the rewarding and destroying of *Babylon*, and this Scripture must be applyed to spiritual *Babylon*, because it was not the Saints but the *Medes* that drew out litteral *Babylon*, as the same Chapter compared with *Dan. 5.* doth manifest; In *Micha. 4.13.* *Zion* (to wit the Lords People) is fitted for and called to arise and thresh the Nations. *Isa. 13.3.* *Mal. 4. 2.3.* *Job. 17.8.* *Zech. 2.7.* So *Zech. 9.13.* *Zion* must deliver her self, and her sons must be raised up against the sons of *Greece*; *Rev. 18.4.6.* the peculiar People of God are commanded to reward *Babylon*, *Rev. 15. 6.* and *16.1.* the Angels with the *Viols* comes out of the Temple; the *Vials*, do contain the seven last plagues, or the judgements of God that are to accomplish the destruction of *Antichrist*, and avenging the blood of the Saints; the Temple is the Church, or the Saints of God, *2 Cor. 6.16.* and by the Angels, I understand those Saints, that are chosen, and called of God as Ministers or servants employed in that honourable work to execute his judgements; these with many other Scriptures do make it very evident, that the Saints or people of God, must be used by him in this great and glorious work; and the *Fifth Kingdom* taking place, and filling up the roome of the *Fourth*; *Dan. 2.35.* The Stone, or Kingdom became a great mountain and filled the whole Earth. the like in *Dan. 7. 27.* it will appear from the Scriptures before mentioned that the Saints must be used both in the destroying, and building work.

But



But I know it is further queried, *How shall the Saints be used in this work, and by what meanes shall they accomplish it?*

In answer to which, I shall lay down these particulars;

First, That *they which shall be used in the work, must be such whom the Lord shall choose, and call in to it.* The *Lambs Army* are call'd and chosen, *Rev. 17. 14.* It is not whom Man will choose, but whom the Lord shall choose: *Samuel* would have chosen *Eliab*, but he must not stand, because God had refused him, and it was *David* that was Gods chosen. *1 Sam. 16. 7.* This hath been the evil of many in our dayes, to presume to put themselves and others upon the *Lords VVork*, Some because they are men of great wit and parts; Others, because they are men of great estates and high in the World; Others, because they are tryed *Souldiers*, *Men of valour and courage*; yea, and many like *Samuel*, have been crying such up as the Lords annointed, and have not first made diligent search, whether the Lord had chosen them, and this hath proved like *Uzzahs* touching the *Ark*, they have stumbled, fallen, and come to nothing.

Secondly, That *the Instruments must not only be such as are called and chosen, but such as have received the annointing for the work*: by which annointing, they are not only made faithful, but do obtain light in, and love unto it, with wisdom, faith and courage for the managing of it. This work, though done by the Saints, must not be by their, or the might or power of men, but by this annointing, *Zech. 4. 6. Isa. 10. 27. and Chap. 59. 19. Haggai, 2. 5. Isa. 28. 6.* Being thus called, chosen, and annointed, they shall be used; First, by faith and prayer, with praises, as *Joshua, Gideon*, and divers others were in the Typical part of this work, and how much more in the *Anti-type*, which doth far exceed it in spirituality, shall the Instruments be so used; *Psal. 2. 8. Ask of me, and I will give thee. &c.* which must respect Christ as King in his members; *Heb. 11. 30, 32, 33. Who through faith subdued Kingdomes, &c. Psal. 72. 15. and Psal. 149. 6. Let the high praises of God be in their mouths, &c. Rev. 6. 10. Chap. 8. 3. 4. 5.* Secondly, by the word of their Testimony, which they bear for Christ against Antichrist, *Rev. 12. 11, 17.* Lastly, by *Material weapons*, in a military way, Christ being the Captain General, and chief leader of this Army, *Rev. 17. The Lamb shall overcome them, and they that are on his side, are called, chosen and faithful. Psal. 110. 3. In the day of the assembling of thy Army, ( for so some read the words ) Thy people ( speaking to Christ ) shall be willing.* This Psalm doth in an especial manner relate to the work of the later day. *Rev. 19. 14. The Armies followed Christ, which Armies must respect the Saints, as being them that are arrayed in fine linnen, Verf. 8.* That the Saints shall be used with material weapons, consider,

First, That the War cannot be restrained to that spiritual War, mentioned *2 Cor. 10. 4. Eph. 6. 12.* which war required spiritual weapons only, but this is an outward visible war, as smiting, and breaking the visible Image Government, taking away the visible Power of the last Beast, *Dan. 2.* and Chapter the 7th. and a visible overcoming, and breaking the Horns, or visible Power of the Ten Kingdoms, that received their Power with the Beast; which Hornes do begin a visible War with Christ and his Cause, as it is owned, and carried on by his Saints, who are the Members of his Body, *Rev. 17.*



Secondly, That they shall be used with Material Weapons, may appear from Joel, 3. 10. *Beat your Plow-shares into swords, and your pruning-hooks into spears, let the weak say I am strong.* In which Scripture, I would note three things, First, That it is a prophecy of the *latter day work*, when *Multitudes* shall appear in the *valley of decision*, which hath never yet been fulfilled, as is most evident, if the scope of the Prophecie be consulted. Secondly, This 10th. Verse is spoken to the Saints, or people of God, the scope of the words leads to the Saints, and the 11th. verse is a Call to the *Heathen*, for God will gather the *Heathen* as well as his own people, to the *valley of decision*, according to Zeph. 3. 8. and this word of encouragement, *Let the weak say I am strong*, is not spoken to the enemies of God, but is a blessed word for his own people, and by it the whole verse appears to be directed to them. Lastly, the *swords* and *spears* are not *spiritual*, but *material weapons*, because they are made of *plow-shares* and *pruning-hooks*, and are to be used in the Lords great *Controversie* with the *Heathen*, and the enemies of his *Church*. This Truth may further appear, from Psal. 149. 6, 7, 8. *Let a two-edged sword be in their hands, to execute vengeance, &c.* This Psalm must also respect the *latter day*, when the *meek shall be beautified with salvation*, ver. 4. and this prophesie hath never been fulfilled since this Psalme was penned, but must be fulfilled in the execution of the *judgement* that is to come upon the World in this *latter day*; This must be a *material sword*. First, because the *work* that the Saints are to do with it, is outward, visible *work*, viz. to *bind Kings and Nobles*, and to *execute the judgment written*, vers. 8. 9. 2dly. This sword is to be in their hands, and therefore must be a *material sword*; if it were *spiritual*, it would be in their hearts, or in their mouths and included in the *joy* and *praises* before spoken of; this may further appear from Luke 22. 36. *He that hath no sword, let him sell his garment and buy one.* That this Sword relates to the *latter day*, must needs be granted, because it is spoken in the *latter day*; for the whole day from Christs coming into the flesh, to the end of the world, is called the *latter dayes* or *time*, Acts 2. 17. Heb. 1. 2. 1 John 2. 18. This *latter day*, or *last times*, must be considered under a two-fold dispensation, the one of Suffering, the other of Action. In the first, the Saints must be bound with *chains*, & killed, and counted as *sheep for the slaughter*, Rom. 8. 36. comp. Luke 21. 12, 16. And in the second, the Saints shall *bind with chaines*, and *take them captives*, whose captives they were, Isa. 14. 2 comp. Psal. 149. In the first, the *Beast* or *Little Horn* shall wear out the Saints; In the second, the Saints shall take away his *Dominion*, Dan. 7. In the first, the Saints must Suffer in *Babylon*, under *yokes* and *bonds*, and so be hanging down the head; In the second, *Zion* ( or the Saints ) must deliver her self, and put on her *Beautifull Garments*, and lift up her head, and loose her self from the bands of her neck, or the Government of *Antichrist* that is upon her, and shake her self from the dust. In the first, *Babylon* is exercising Cruelty, and Tyranny over the Saints, and they are patiently to bear it, and if they be smitten on the one cheek, they must turn the other, and if any man will sue them at the Law, and take away their coat, ( which must be whilst the wicked *Antichristian* Law is in force ) they must let him have their *Cloak* also: But in the Second, the Saints must render to *Babylon* double. Compare these following Scriptures Dan.



7. 25. with vers. 26. *Rev.* 13. 7. with Chap. 17. 14. *Isa.* 52. 1. 2. *Zech.* 2. 7. *Luke* 21. 28. *Matth.* 5. 39. 40. *Rev.* 18. 6. This Scripture *Luke* 22. 36. doth clearly hold forth this two-fold dispensation, for it cannot be applied to the day when *Christ* and his *Apostles* were upon the Earth, which was a day of suffering, wherein they were not to resist, as *Matth.* 5. 39. with many other Scriptures to this purpose, both in the *Evangelists* and the *Epistles*; and *Christ* tells them at the same time, that *two swords* were enough, vers. 38. and therefore could not be the time in which he that had *no sword*, must sell his garment and buy one, but holds forth another dispensation, in which the *Saints* must be called to *Action* for *Christ*, in the setting up of his *Kingdom*; and though the words were spoken to the *disciples* that were then with *Christ* in the suffering day, yet he delivers it to them as they represented the whole body of *Gospel* Believers, that were, or should come over to faith in him to the end of the world; and so the *Ordinances*, *Rules*, and *Work* that the *Saints* were to observe and do till *Christ's* Second coming, are delivered unto, and received by the *disciples* that were with him in that day; *Christ* in the opening the extent of his prayer, *John.* 17. 20. clears this, and also in his general exhortation, *Matth.* 13. 37. *What I say unto you, I say unto all, &c.* and to the *disciples* received from *Christ* the work that is to be done by the *Saints* in this last part of the *latter dayes*. Much more might be urged to clear this matter, if it were expedient in this place; by all which it may appear, that there is a *two-fold Dispensation* in the *Gospel-day*, and that this word of *buying a sword*, must referre to the latter; this cannot be a *Spiritual sword*, it being to be bought by selling of a garment; It was the errour of *Symon*, in *Acts* the 8th. to think that the *Gifts of the Spirit* might be bought: and further, this must needs referre to a time when the *Saints* must use a *Material sword*, because they must rather want their garments (though very needful and useful) then want a sword. The next Scripture that doth imply this truth is *John* 18. 36. *If my Kingdome were of this world, or from hence, I then would my servants fight that I should not be delivered to the Jewes.* This must needs be meant a fighting with *material weapons*, which should rescue *Christ* from the *Jewes*; and *Christ* speaking of that time, saith, *Now is my Kingdome not from hence*; which words do imply, that there is a time when his *Kingdome* shall be from hence, and though it be a *Heavenly and Glorious Kingdome*, yet it shall be set up, in, and over the world, *Dan.* 7. 27. *The dominion under the whole heaven shall be given &c.* *Rev.* 11. 15. *The Kingdomes of this world are become, &c.* and so the *Kingdome of Christ* may be said to be from hence, and when so it shall be, His servants will fight. The next Scripture that may clear this, is *Jer.* 48. 10. *Cursed be he that withholdeth his sword from blood.* This word relates to a time when Gods judgments are to be executed upon his *Enemies*, and is spoken to the *Instruments* whom he will use, (as in the beginning of the verse.) Now the *Instruments* that God will use in the Execution of his Judgements in the *latter day*, I understand to be his *Saints*, as I have already shewed, and so this word is spoken to them, and proves that they must be imployed with *material weapons*; I shall not cite more scriptures to this, but speak to some principal objections that are made against this truth of the *Saints* being used (with *material weapons*) in the destruction of *Antichrist*.



**Obj. 1st.** *The Ten Hornes must hate the Whore, and burn her flesh with fire, Rev. 17. 16.*

**Ans.** That the *Ten Hornes* shall be imployed in this work, none can deny that own the Authority of Scripture, but that the *Ten Hornes* do first *make War with the Lambe*, and are overcome by Him before they do this *work* upon the *Whore*, is also clear from ver. 14. It may not be supposed, that while the *ten Horns* do remain upon the *Beast* that *carryeth the Whore*, as they appear in verse 7. should do this *Work*, for that would be *Satan* against himself; The *ten Horns* do hold forth the *Power* or *Dominion* of the *ten Kingdoms* or *Nations* in *Europe*, which had dependence upon the *Roman Empire*, and they are first seen upon the *Dragon* (Rev. 12.) without *Crowns*, which do hold forth (as hath been shewed) the *Roman Empire* in its *Civil, Pagan, or Heathenish State*. Secondly, The *ten Horns* are seen in the *Roman Antichristian State*, upon the *Beast that carryeth the Whore*, and that continues *fourty and two Months*, and in that *State* they have the *Crowns* upon them, having received *Power as Kings one hour with the Beast*, Rev. 13. 1. Chap. 17. 12. In this *State* they make war with the *Lamb*, and being by him and *those that are on his side*, overcome and so broken off from the *Beast*, the *ten Horns* viz. the *Power* and *Dominion* of those *Nations* is given to the *Saints* upon the account of *Christ*, and so is divolved into the *Kingdom* of the *Stone* that broke them off from the *Image*, and so are brought to their true station to be under the *King of Nations*, who hath on his *Vesture*, and on his *Thigh a name written, KING of KINGS and LORD of LORDS*; and in this *State* I understand the *ten Horns*, viz. the *Power* of those *Nations* in the hands of the *Saints* is set against the *Whore* (or false Church) to execute the *vengeance for the blood of the Prophets, and Saints that is found in her*, thereby to accomplish his destruction; and this I understand by the *ten Horns hating the Whore, and burning her flesh with fire*, Rev. 17. 16.

**Object. 2.** *That the destroying of Babylon is not work fit for Saints to be imployed in, being ravishing of Women, dashing children against the Walls, &c. Isa. 13. 16.*

**Ans.** First, This is spoken of *litterall Babylon, the Glory of the Chaldees*, ver. 19. which was to be destroyed by the *Medes*, ver. 17. And if we may credit *Histories*, they tell us, that such things were fulfilled by the *Medes* upon *Babylon* of the *Chaldees*, who had done the like upon *Jerusalem*, which *Jeremiah* complains of in the *Book of Lamentations*, And though this *Babylon* did *Type* out *spirituall Babylon*, yet it may not be expected that every circumstance should be accomplished and that *litterally* upon *spirituall Babylon*: For if it should be kept to, as a *Rule*, that every circumstance must *litterally* be fulfilled in the *Antitype*, We should run upon many mistakes about *Christ*, and his *Work* in *Gospel dayes*; Also *Ravishing of Women*, and *dashing of Children*, may agree with other *Scriptures* to be applied *spiritually*; upon the whole it may not be gathered, that there is any *Work* to be done in the rewarding of *Mytical Babylon*, which may not become *Gods sanctified Ones*, especially considering that it is the *Lords controversie*, and the execution of his *Righteous Judgment*, and *vengeance* upon her.



*Object. 3.* That because *the Medes destroyed litterall Babylon, the like may be expected for the Nations to destroy Spiritual Babylon, and that the Earth shall help the Woman, Rev. 12. 16. And the Saints being engaged by their Faith and Prayers, the Work is sometimes attributed to them.*

*Ans.* First, It is clear from Scripture, that there is a *Babylon* which the Saints must destroy, (as hath been already shewed) and it was not litterall *Babylon*, for the *Medes* destroyed that, Therefore it must be the *Babylon* in the New Testament day. Secondly, Though the *Earth helps the Woman*, whilst in her suffering State to prevent the Devils destroying her; yet it is not said, neither will it follow, that the *Earth* must reward *Babylon*. And thirdly, (as hath been already shewed, the Saints shall be uied by *Faith* and *Prayer*, and also in a Hostile way with *material weapons*; and therefore I shall add no more to this Objection.

There are several other Objections that I meet with at this day, As that *the VVork must be done by the Spirit only, and God needeth not to use Instruments; And that this is a bloody work not meet for Gospel Saints; And that this was the Munster Principle; And those that are of this mind are carnal and neglect Soul work; and leave the wayes of God; And neglect the Conversion of sinners, and the building up such as are converted; And that they are such as are against Magistracy, &c.* But it would be too large to speak to all these things, and to shew, how in the building of the *First* and *Second Temple*, and many other things which God did by his Spirit, yet conferred that honour upon his *Servants* to use them as *Instruments* in his hand, though he had no need of them, but as in the *Creation* might do all by the word of his Power. He had no need of *Moses, Joshua, Samuel, David*, and many others, he could have done his work alone, yet it was and is his pleasure to use them. And as for the High Charges that are brought against this Truth and the Professors of it, I shall not undertake to vindicate and plead for all that go under the name of owners of these things. I know there was a *Judas* amongst the *twelve Disciples*, yea and *Peter* who was very eminent did miscarry, and the best of Saints here do stand by Faith, yet this I may say that the Principles teach no such things, but *2 Pet. 3.* if we look for such things, we are from thence instructed to be *holy in all manner of conversation.* But I hope as I have not received these things either with respect to Persons or things, but as it might appear to be the mind of the Lord, so I would not reject, or entertain hard thoughts of any of the *Truths of Christ*, because many of the Professors thereof walk unsuitable to their profession; And to what is falsely charged upon the Persons, or Principles, is no more then hath been upon other truths of Christ, and upon his followers in former ages; *Caleb*, and *Joshua*, because they were faithful, and declared the truth, the whole *Congregation* of professing *Israel* bade stone them with stones. *Num. 14.* *Jeremiah* for declaring the truth was not onely reproached by false reports, but cast into the *Dungeon* for his faithfulness, by the very *Princes of Israel*, and he received more favour from the *Heathens*, then he did from the Professors, as from *Ebedmelech*, the *Blackmore*, and from the *King of Babylon* *Jer. 15. 10. chap. 20. 10. chap. 38. 4. 6. 7-11. 12. Chap. 39. 11. 12.* and to our Lord Christ himself his friends said he was beside himself, *Mark 3. 21.* The strict sort of the *Jewes* did contemn him, and his followers,



ers, and said he was a *Samaritane and had a Devil*. Yea that Sect was every where spoken against Acts 28.22. & Paul was charged to be a pestilent fellow, and that he Preached that men should *do evil that good might come*; Considering this cloud of witnesses and how much Satan is engaged against the *Righteous Cause of Christ*, and how truth in all ages hath been first branded for error, and then opposed and persecuted, and the Professors thereof Imprisoned, Banished, and killed, I am (through Grace) helped with comfort and cheerfulness to bear these fore reproaches as a part of Christs, and Truths livery, and leave it till the day of Decision when the Lord will shew who was for Christ and his Truth and who were the opposers of them. And as to that part of the charge that *we are against Magistracy*, the Lord in his own time will clear his despised Remnant of that with other false charges, and will make it manifest, that through rich Grace, we do own, Reverence, and witness for, the true Magistracy which is according to the Word of God, in opposition to the false Magistracy of Antichrist, and of the Apostacy at this day; and if to be for the House, and Kingdom of David, against wicked Saul, as was the House of Judah and divers others, 2 Sam. 2. 10. cha. 3. 2. or for David against Absalom as 2 Sam. 15. or for Solomon against Adonijah as was Nathan and others see 1 King. 1. or with Ehud against Eglon as Judg. 3. 14. or for Joash against Athaliah as was Jehoiada and others see 2 Kin. 11. or to be for the Lord and his Truth against Amaziah when he turned from following the Lord; in a word, if to be for Christ and his Kingdom, against the Devil, Antichrist, and the Apostacy, be to be Vile and to be Transgressors, we are such, and I desire the Lord may keep us so to the end; But if these things be justifiable by Scripture and owned by the Lord, let those that reproach us take heed lest they become fighters against God.

The Fourth general head that I propounded to speak to, is the Time of this works taking place in the world, (to wit) of the Setting up the fifth and the destroying of the Fourth Kingdom. As for the day or year, the Lord in wisdom hath reserved to himself, and what is written of it in the Scriptures, may through our ignorance admit of many doubts and various apprehensions; I do Judge it hath been the failing of some, (whom I have much honoured in the Lord) to fix the day and year, and I have desired to be alwayes waiting for it, but not so fix the time, onely in general, *That this Kingdom of Christ shall be set up in the world before his Personal Coming, though it shall not come to its perfect Glory and Beauty till he comes with his glorified Saints.*

The First Argument to clear this is Dan. 2. 44. *In the dayes of these Kings shall the God of heaven set up a Kingdom.* first that this Kingdom is the Fifth Kingdom hath been already shewed. Secondly, by these Kings I understand the Toes of the Image which in Revel. 17. are called Horns, and explained to be Kings; Now it must be granted by all, that those Kings do either refer to those Kings, mentioned Dan. 7. 17. which are (as hath been shewed) the four Monarchies of the world and are held forth by the several parts of the Image, Dan. 2. or to the ten Horns (or Kings) before mentioned. First it cannot be the four Monarchies, for then the Fifth Kingdom must take place in the world betwixt the time of Israels going into the 70. years Captivity in Babylon, and their return to Jerusalem.

for



for the *Chaldean Monarchy* (*viz.*) the *Head of Gold* (which was the first of the four Kings) had not its beginning as part of the *Image*, till about the time of their going into the captivity, and was taken away or destroyed several years before the return of the captives as may appear. *Dan. 5.* Therefore if it were in the dayes of *those Kings* it must begin while the *Chaldean Monarchy* was in being; But it is without doubt that the *Kingdom of Christ* did not begin in that time, but either long before, or long after; Secondly if it should be true (as some affirm) that this *Fifth Kingdom* began either at Christs coming in the flesh, or at his Resurrection, or Ascension, or at the pouring out of the Spirit, *Acts 2.* Yet it cannot be the dayes of the *four Kings*; For three of these four were come and gone many years before Christ, and it is evident from Scripture that the *Roman* or *Fourth Kingdom* by which the *daily sacrifice was taken away*, was in its glory in Christs day and had the world under *his Dominion*. *Luke 2.1.* Lastly it cannot be the *four Kings*, but must be the *Toes* (or) *Horns*, because the Cutting out of the *Stone*, or setting up the *Kingdom* is not seen till sometime after the *Image* in all its parts did appear; Thou sawest till that a *Stone was cut out* &c. *vers. 34.* so that the very *Toes viz.* the *Antichristian Kings* (that receive Power as Kings one hour with the Beast) are up sometime before the *Stone*, and are them that the *Stone smites* or falls upon. *vers. 34.* and the *Stone* must smite immediately upon its cutting out, because it breaks its way through the last part of the *Image* Government and fills up the roome of it. And therefore these *Kings* must be the *Antichristian Kings* which are in being when the *God of Heaven sets up the Kingdom*; Secondly by the dayes of these *Kings*, I understand the time of their Government, or while their *Kingdoms* and *Power* is up in the world, and in the time that God hath permitted them to reign; now Christs Personal coming shall not be in their dayes, but in his own day, when their dayes are ended, and there is ground to judge that their dayes must be ended sometime before Christs coming in Person, for we read, *Revel. 17.* that these *Kings make War with the Lamb and are overcome*, and there appears to be the end of the *ten Antichristian Kings*, which must be before Christs Personall coming, for at that coming it may not be supposed that the *ten Horns* shall make war with him, but the War is with the *Lamb* in his *Saints*, and in his Cause; Now if the *Kingdom* must be set up, or the *Stone cut out* in the dayes of the *ten Antichristian Kings*, then it could not be set up before, nor at the Ascension of Christ; For those *Kings* in that State, were not then in being, the last *Beast* that comes from Hell was not up, therefore it must be before Christs Personal coming from Heaven because their dayes are ended before or at that coming.

The *Second ground* to clear this truth is from *Psal. 110.1.* The Lord (that is God the Father) said unto my Lord (that is Christ) set thou at my right hand till I make thine enemies thy footstool. By Christs enemies, I understand, not onely the *Antichristian State*, but it includes the whole world, who through the Instigation of the Devil are against Christ and would not have him to Reign *Psal. 2.1.2.3.* *Rev. 11.17.18.* Secondly by the enemies, being made his footstool I understand not a Total destruction of their persons, but a taking away and destroying of their Government, and Power, and bringing them to the foot of Christ to be as the Stool



*Stool* for his *Government* to take place upon, or to bring them under and in subjection to it. Thirdly, by *Christs* sitting at the *Right hand of the Father*, I understand his Personal being in Heaven as our Advocate where he is said to be at the *right hand of the Majesty on high*, Col. 3. 1. Heb. 1. 3. cha. 8. 1. that so if *Christs* enemies must be brought down, and his *Government* take place whilst he sits at the *Right hand of God*, Then the Kingdom of *Christ* must be set up before his Personal coming.

The *third ground* is taken from the time of *Babylons* destruction, which must be before *Christs* Personal coming; And *Babylon* being to be destroyed by the *Saints*, *Stone*, or *Kingdom*, this work must take place before the Personal coming; That *Babylons* fall by the *Plagues* must be before *Christs* Personal coming, consider Rev. 18. 4. *come out of her my people that ye partake not of her sins and that ye receive not of her plagues*. God here speaks to those that were not so much his people by visible profession for they were in *Babylon*, but such as by special Grace (as the fruit of Electing love) he calls his people, and these are such as shall be caught up, 1 Thes. 4. 17. to meet *Christ* at his Personal coming, and Phil. 3. 21. 1 Joh. 3. 2. *Have their vile bodies changed, and fashioned like unto his Glorious body* and so must be out of the reach of such temporal plagues as must come upon *Babylon*, but *Babylons* plagues must come in a time when Gods own peculiar people may through sin come to partake of them, and therefore the destruction of *Babylon* must needs be before *Christs* personal coming; that word, Dan 7. 26. speaking of the *little Horn*, saith *they shall take away his Dominion to consume and destroy it unto the end*, which end, must be the end of the fourth *Monarchy* or of this old world, when *Christ* shall come in person and *the world to come*, (spoken of Heb. 2. 5.) take place, so that *Antichrist* must be a destroying and consuming as a gradual work till the end of the fourth *Monarchy*; *The Stone*, Dan. 2. that destroys the *Antichristian State* must do it before *Christ* comes in person; it doth it not at once as it would be if it were to be done at *Christs* Personal coming who comes *as the lightning*: but is done gradually as may appear by the scope of the words.

The *fourth Ground* is taken from the *Way* and *Instruments* that shall be used in the work, and they (as it hath been proved) must be the *Saints* with *Material*, *weapons* in a Military way, and I suppose I need not take up time to shew that it is inconsistent with a glorified *Saint* to do this work with *Material* weapons in the way that it is to be done, for I never met with any of that persuasion, to wit, that *Glorified Saints* might so use *Material weapons*, and that the *Saints* shall be all changed and have glorified bodies is clear from, 1 Cor. 15. 51, 52. Phil. 3. 21. 1 John 3. 2. So then if the *Saints* must be the *Instruments*, and the work not consistent with their glorified State, the work must needs take place before the Personal coming of *Christ*.

The *fifth Ground* is taken from the *Sitting* of the Judgment menc. Dan. 7. 26. by the Judgment cannot be understood the last judgment spoken of Rev. 20. but must be the Judgment of *Antichrist* menc. Rev. 17. 1. which is the judging, and passing the sentence against *Antichrist*, & for the righteous cause of *Christ* and this doth immediately precede the vengeance mentioned, Rev. 6. 10. Dan. 7. 26. *they shall take away*.



away his Dominion. Now this Judgment sits before Christs Personal coming, yea and the vengeance executed according to this Judgment is before that coming; For first, he saith, *the Judgment shall sit, and then they shall take away his Dominion to consume it unto the end.* Now the sitting of the Judgment and the executing of the vengeance, being the same with the God of Heavens setting up the Kingdom, and all this being before Christs Personall comming, doth further clear this Truth.

The Sixth Ground is taken from the *pouring out of the Vials*, Rev. 16. The *Vials* do containe and are called *the seven last Plagues*, that must accomplish the destruction of the Antichristian world, and do much agree with the *Work* of the *Stone* in *Daniel 2.* Now these *Vials* or six of them, must be *poured out* before Christs personal comming. First, because they do the *Work* gradually, and therefore are seven *Vials*, otherwise one *Viall* (if it were at Christs coming) would do all the Work. Secondly, They do the destroying Work, which (as hath been proved) must be done before Christs Personal coming, and if the *Vials* do the same Work with the *Stone* or *Kingdom*, and six, if not all, must be poured forth before Christs Personal coming, then the Work must take place before that coming. As against all Truths there are several Objections, so against this.

First, it is objected, and alleadged *That the Saints must be in a Suffering state till Christ comes.*

*Ans.* There is a Twofold Suffering; the one by the Antichristian bondage, and slavery, the other by corruption and inward temptations; From the first, the Saints shall be delivered before Christs coming, (as hath been shewed) the other may remain till Christ at his coming *binds Satan*, and *changeth our vile bodies.* Also there is a twofold coming of Christ in the *latter day*, the one a coming by his Spirit in his Saints to the Work of *executing vengeance*, and so Christ is the *Stone*; and so he overcomes the *ten Hornes*; and so he comes *at midnight* when the *Virgins sleep*; and so he comes *as a Thief*; and this is the Coming spoken of *Luke 18. 7, 8.* *And shall not God avenge his own Elect? Neverthelesse when the Son of man cometh, shall he find Faith on the Earth?* Till this coming the Saints were to be in a suffering State upon both the former & the latter Accounts. The second is, his Personal coming with all *his Saints*, and *all the holy Angels*, when *every eye shall see him*; This shall not only be a coming in *Power*, but also with *great Glory*; before this coming the Saints shall be in the Possession of the Government upon the account of *Christ* who is the rightful *King*, and the *Vials* or Six of them shall be poured forth, by which much of the *vengeance* that is to be *executed* shall be accomplished upon the Earth; But although the Saints shall be in the Government of the Nations, under and on the behalf of *Christ* the *King*, yet the *Devil* being not *bound*, shall go forth full of *Rage*, because the time of his binding is near, and immediatly before the Personal coming of *Christ* shall stir up the *Nations* to rebell against *Christ* in his *Saints*, and the Nations shall raise War against the Saints, and shall take the *City of Jerusalem*, and it shall be a time of great trouble, and then shall the Lord go forth, and fight against those Nations as when he fought in the day of *Battel*, and then the *Seventh Viall* shall be poured forth into the air, which holds forth the making a full and perfect end of the



the *Work*: my apprehensions in this matter are grounded upon *Eze. 39. Zech. 14. 1. 2, 3, 4. Revel. 16. 16. chap. 19. 17. 18. 19.* and several other Scriptures which relate unto, and must have their fulfilling in this time; In the understanding of the weighty matters which relate to the *latter day*, I would commend two things to consideration, which may through the blessing of God be very helpful and useful to prevent mistakes.

*First*, To wait upon God for his Spirit in the search of the Scriptures, for a right distinction of the several *Times*, and *Seasons*: as *First*, the *Time* of *Christs* suffering State: the *Time* of *Antichrists* Reign: the *Time* of *Christs* coming by his Spirit, in the *Saints* to execute the vengeance: the *Time* of his *Personal* coming: the *Time* of the *thousand years* Reign: The end of the *thousand years*: and the *last Judgement*, when he shall deliver up the *Kingdom* to the *Father*; And as these times should be distinctly considered, without misplacing them, or causing the one to clash against the other: so, The *Second* thing to be considered, is through the spirit diligently to search the *Promises*, *Prophecies*, and *Types* of this *Latter day work*, contained in the holy Scriptures, and before we passe judgement upon any of them, to wait upon the Lord for a right understanding of the respective *Times* unto which the *Promise*, *Prophecie* or *Type* doth relate: for if we go to open them, and not *First* understand what *Time* they relate unto, we are in danger of very great mistakes: and this, I judge, is much of the cause of the great differences that are among even those of the *People of God*, that *Wait* for the *Kingdom* at this day, and through this mistake the poor *Jews* stumbled and fell, misplacing those *Promises*, *Prophecies*, and *Types* that did relate to *Christ* in that day; if these *two things* be diligently observed, it would save much labour in answering several *Objections*: some of which not yet spoken to are as followeth.

*Object.* That *Christ* must be first in the possession of this *Glory*, he being the *Captain* that was first made perfect through suffering, and therefore the *Kingdom* must not be set up till his *Personal* coming.

*Ans.* This ariseth mostly from a mistake: for though the *Saints* shall take and possesse the *Kingdom* before *Christs* *Personal* appearing: yet *Christ* shall be first in the *Glory* of it, *Dan. 7. 14.* It is given to *Christ*: and the opening of it in verse the 18. saith, that the *Saints* shall take the *Kingdom*: though all this while *Christ* in his person is in heaven; for first, *Christ* must have the preheminance, to be first in the *Glory*, as the *Saints* by his *Spirit*, do obtain it. *Secondly*, They do not onely obtain it by the *Spirit* of *Christ*, but also upon the Ground of his *Authority* as he is *King of Kings*, &c. *Thirdly*, They do it by his *Command* (all which may appear by the foregoing discourse, upon the *Saints* being the *Instruments* in the work) and so the *Glory* of the Conquest is to the *Lamb* *Rev. 17. 14.* The *Lamb* shall overcome them, &c. *Revel. 4. 10.* The *Crowns* are cast before him, and the *Saints* do take and exercise the *Government*, for, and on the behalf of *Christ* upon whom (*Psal. 132. 18.*) his *Crown* shall flourish; It is further objected.

*Object.* 2 *Tim. 4. 1.* His appearing is joyned with, yea put before his *Kingdom*; even when he shall judge both the quick and the dead, therefore his *Kingdom* shall not take place before his appearing.

*Ans.* Though his *Appearing* be here joyned with, and placed before his *Kingdom*, yet the Scripture doth not say, neither by the order of words can it be



safely gathered, that his *Kingdom* shall not begin till his *appearing* : and those that consider the *Spirits Method* in the *Scripture*, may know, that oft times, those things that are to be performed *Last*, are placed *First* ; and sometimes words do respect a thing in its beginning, and sometimes in its perfection, as *2 Pet. 1. 10.* *Make your calling, and Election, &c.* those that own *Election* according to *Scripture* : will grant that it takes place before *Calling* : and yet *Calling* is here placed before it. So *Acts 3. 19.* where the *Apostle* applies the *blotting out of sin*, to the time of *Christs Personal coming* : when according to other *Scriptures* the *blotting out*, or *forgiveness of sin*, takes place long before, as *Ephes. 1. 7.* *Col. 2. 13.* so that this word must respect the perfecting of it. In *Luke 21. 28.* you have the like word applied to *Redemptions* taking place, at the *coming of Christ* : the like in *Ephes. 4. 13.* though by other *Scriptures*, *Redemption* hath its beginning long before as *Ephes. 1. 7.* *Gal. 3. 13.* and if these things be considered : it may appear that either the *Kingdom* in this place of *2 Tim. 4. 1.* must respect the perfection of its *Glory*, which shall not be till *Christs Personal coming* : though as hath been shewed it must have its beginning before : or if it should respect its first taking place, we may not build so much upon the order of the words as to make them clash against, yea to exclude the scope of many *Scriptures* which do clearly hold forth the *Kingdoms* taking place before the *Personal appearing* of *Christ*.

The *Second thing* that I shall lay down with respect to the *Time* of this *Kingdoms* taking place, is. *That it must begin, or take place amongst the Gentile Saints before the Call of the Nation of the Jewes (to wit) the Natural Seed of Abraham.*

The *First Ground of this* : I gather from the *Work, Time, and Order* of the *Vials*, *Rev. 16.* Six of them are to be poured forth before the *Kings* of the *East* (which I understand to be the *Natural Seed of Abraham*) have their way prepared. The *Sixth Vial* *Rev. 16. 12.* must be poured out upon the great *River Euphrates*, that the way of the *Kings of the East* might be prepared ; By the *River Euphrates*, I understand, not the *Material River*, for the *ships of Tarshish* must bring them over greater Rivers then that : and that *River* cannot block up their way, but it is the *Power* of that people (to wit the *Turks*) that have their Scituation about that *River*. By *Rivers*, and *waters* is elsewhere to be understood of *Earthly Powers*, as in *Revel. 16. 4.* compare with *vers. 6.* and *Revel. 17. 15.* and also at this day the *Turks* do possesse the *Land of Judea*, and it must be the breaking of their *Power* that prepares the way for the *Kings of the East* ; Now the *Vials*, doing the same work with the *Stone*, or *Kingdom*, (to wit the *destroying of Antichrist*) and they doing the work or most of it, before the *Call of the Jews* : the *Kingdom* must needs take place also before their *Call* ; I have not heard of any that denies that the *Kings of the East*, are to be understood of *Abrahams Natural Seed*, and therefore shall speak no further to this *Ground*.

The *Second Ground*, from whence I gather that the *Kingdom* must take place before the *Jews Call*, is this ; The *Stone* or *Kingdom* smites the *Image upon the Feet*, (to wit the *Babylonish State*) and this *smiting* must be done by those of the *People of God* that were under *Babylons yoke*, *Rev. 18. 4. 6.* *Zech. 2. 7.* They that



that are under *Babylons yoke* in this *New Testament* day, are not the *Jews*, but the *Gentile Saints*, therefore the *work* must first take place amongst them: The *Kingdom* strikes the first stroke upon the *Antichristian State*, Dan. 2. 44.

The *Third Ground* of this Assertion is, That the *Kingdom* or *Stone* must break and make way for the *Jews* before their coming in, therefore it must take place or be in being, before it breaks the way; The *Gentile Saints*, must be used as the *Instruments* in breaking the way for, and bringing in the *Jews*, Isa. 49. 22. and Chap. 66. 20.

Object. That many of the *Scriptures* which referr to the *Work* of the *Kingdom*, do speak to the *People of God*, who are to be used in it, under those *Names*, and *Titles*, that properly relate to the natural *Seed* of *Abraham*, as *Jacob*, *Zion*, *Jerusalem*, *Judah*, and *Israel*. &c.

Ans. That although in the *Old Covenant* day (in which the being one of *Abrahams* natural *Seed* did intitle to *Church-Membership*) the visible *Church* was distinguished by those *Names*, and *Titles*: yet it may not be alwaies restrained or applyed to them in *Gospel* dayes, when their *Typical Church State* comes to cease; and as their *Church State* was *Typical*: so was the *Titles* that God gave to them: and the names of *Jacob*, *Zion*, and *Jerusalem*, &c. do truly and spiritually relate to the *Gospel* or *New Covenant Church*, in which, neither *Jew* nor *Gentile*, have any right by natural *Generation*, but by *Faith in Christ*, who is all and in all, Col. 3. 11. and so in him (2 Cor. 1. 20.) we come to have a right to all the *Promises* that are held forth to *Jacob*, or *Zion*, &c. So Psal. 102. 13. 16. in which *Scripture* *Zion* must respect the *Gospel Church*, which the Lord shall build when he appears in his glory. It is the *Gospel Church* that (Zech. 2. 7.) dwells with the *Daughter of Babylon*, Gal. 4. 26. Chap. 3. 29. Eph. 2. 14. which with many other *Scriptures* doth clearly demonstrate, these *Titles* are most truly to be applyed to the *Gospel Church*, and those that deny this, must exclude the *Gospel Church* from the benefit of the greatest part of the *Promises* in *Scripture*; and though this may seem to cut off the *Jews* from their *Priviledges*: yet it will rather and more truly invest them therein upon a more *Noble* account, when they shall come to embrace the *Messias*; and thus much to this *Objection*.

I shall now come to speak of *Two Scriptures*, that are specially insisted upon, by those who expect the *Work* to begin among the *Jews*: the one in *Micha* 4. 8. Unto thee O *Tower of the Flock*, shall come the first *Dominion*, &c. If this should be referred to the *Naturall Seed* of *Abraham*: it can only respect the two *Tribes*, to wit, *Judah* and *Benjamin*: and all that may be gathered in this matter from it, is, that the *Kingdom* shall come to the two *Tribes*, before the *Ten*, which will much agree with other *Scriptures*; but it will not follow from the *Scope* of the *Spirit* in the words, that the *Kingdom* shall not take place, and be in being among the *Gentile Saints* before its *Dominion* comes to the two *Tribes*, because they must have the first *Dominion*, before the other ten *Tribes*. The other *Scripture* is *Zech.* 12. 7. The Lord shall save the *Tents* of *Judah*, first, that the glory of the *House of David*, and the glory of the *Inhabitants* of *Jerusalem* do not magnifie themselves against *Judah*. By *Judah* or the *Tents* of *Judah*, I understand the two *Tribes*: and by the glory of the *House of David*, and the *Inhabitants* of *Jerusalem*,  
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the *Ten Tribes*; For the *Glory was*, to have the *Ten Tribes* in conjunction with the *Two*, abiding with the *House of David*; but when the *Ten Tribes* revolted, the Kingdom was rent, and the *Glory of the House of David*, and the *Inhabitants of Jerusalem* went off; and that the *Ten Tribes* might not magnify themselves against the *Two Tribes*, who (*Hosea. 11. 12.*) *Ruled with God and was faithful with the Saints* long after the revolt of the *Ten*: the Lord will (in the *Latter day*) save the *two Tribes first*, which is all that can be gathered in this matter from this Scripture, and it will not prove that the *Kingdom* shall first take place or begin amongst the naturall *Seed of Abraham*; but I shall add no more to this, but come to speak to the third particular relating to the *Time* of this *Work taking place*, and to that I shall lay down this Position.

Position, *That the Work of destroying the Fourth, and setting up the Fifth Kingdom is begun, and hath taken place amongst us in this Isle of great Brittain.* And in entering upon the proof of this, I shall for the maining way, present some particular Considerations.

As first, That the *Beast with the Seven Heads and Ten Hornes*, mentioned, *Rev. 17.* and also the *Whore* mentioned in the same Chapter, have their *Rise, Seat, Dominion, and Reign*, in this part of the World called *Europe*, where the *Roman, or Fourth Kingdom* had its place, before, at, and since the coming of *Christ* in the flesh: and though the *Rise, and Nature* of the *Power* is changed from the *meerly Civil*, to the grosse *Antichristian* or *Mixed State*, yet those that will search the *Histories*, may find, that *Antichrist* hath taken and doth keep the same Territories that were belonging to the *Civil State*.

The *Second Consideration* is, That this *Nation* or the *Power* of this *Isle of Great Brittain*, hath been accounted, and really is, one of the *Ten Hornes* of the *Beast*, or *Toes of the Image*, and was joyned with the *Antichristian Beast* very soon, receiving *Power as a King one hour with him*, according to *Rev. 17. 12.* and the *Whore* or *false Church*, hath been long mounted upon the *Civil, or Beastly Power* in this Nation. It is now above one thousand years, as history relates, since *Augustine* the *Monck* was sent over by the *Pope* into this Nation, where he found great encouragement from the *Civil Powers*, which *Satan* had fitted for his own design of carrying the *Whore*; *Proud Augustine* (for so he is called) doth forthwith settle the *National Church*, and mounts it upon the *Civil Power*, to bear up & maintain it, and many *abominable wicked Lawes*, were made to Answer the *Devils* design in the upholding, and maintaining this *Whorish Nationall Church*: at the setting up whereof, there are found some *Faithful Christians* in the Nation, which so far as we may credit History, were some remainders of the fruits of the *Ministry of Joseph of Arimathea*, who is said, was the first Preacher of the joyful sound of the *Gospel* in this *Island*: and these *Christians* not falling down to, but witnessing against the *Antichristian Abominations*, which were brought in from *Rome*, and readily received in this Nation: *Augustine* becomes their great enemy, and (being of that *Popish* stamp, that *Thirsts after*, and must be drunk with the blood of the *Saints*) thirsts after the blood of those poor *Christians*, who for their safety fled to the *Mountains* in *Wales*: but *Augustine* though the help of the *Civil or Beastly Power* (as the beginning of the wickedness which God will reward) obtains



obtains his end, and *drinks the Blood*, or takes away the lives of those *Faithfull Martyrs of Jesus*, and so in shedding the *blood of the Saints*, the *Beast*, and the *Whore* were united together in this Nation, and therefore no wonder if they cleave so close together (as at this day) till the *vengeance* be accomplished upon them. This *proud Augustine* being *Ordained* and *sent* by the *Pope*, (whose *power* is derived from *Hell*) *Orains* and *Settles*, *Biskops*, and *Archbiskops*, who *Ordaine* the *National Ministry*, and settle them in their respective *Parishes*, and this by succession, hath continued to this day, and is the *Ordination* so much pleaded for in this Nation.

The *Third Consideration* is, That the *Toe*, or *Horne*, or that part of the *Beastly Power* in *Brittain* which carrieth the *whore*, according to the *National Constitution*, was made up with, and did consist of, *King*, *Lords*, and *Commons*.

The *Fourth Consideration* is, That it is the proper *Work* of the *Stone* or *Kingdom*, mentioned *Dan. 2.* to *Smite* and *Break* these *Toes*, or *Hornes*, and so by its *Government* to fill up the room thereof. Having layd down these things, I shall proceed to the proof of the *Assertion*, to wit, *That the Work is begun*.

*First*, The *VWork* that is only proper for the *Stone* to do (to wit, the *breaking* of the *Toes*, or *Hornes*) hath taken place in this Nation; The *Horn* or *Toe* of this Nation (to wit) *King*, *Lords*, and *Commons*, is broken, though not yet according to *Dan. 2. 35.* *made as the Chaffe of the Summer threshing Flower*. Not only the *King*, but *Kingship* and *Peeridge* is broken: and not only the *Commons*, but the very *Foundation* of their *Constitution* from the *Nation* is broken, and God hath for several years been witnessing against it. I need not speak further to the proof of this, if we forget not the *things which our Eyes have seen*, *Deut. 4. 9.* It is *Matter of Mourning* that this *Generation* (like *Israel* of old, either understood not or else have forgotten the *workes of God*, and it is no wonder if God destroy them, and not build them up, *Psal. 28. 5.* *Psal. 106. 7. 13.* Though the *Stone* must break the *Horne*, or *Toe*: it is not said that it should be done at one blow, or two: and therefore if God should suffer *King*, *Lords*, and *Commons* to rally again in this *Nation*, it may not be said that the *Work* hath not been among us; for seeing the *Stone* may not do it at one, or two blows, the *Lord* may *gather* and *prepare* them for the *Second*, or rather the *Third stroke*, till he make them as the *Chaffe* and they be *carried away with the win*!

The *Work* in this Nation did not end in *smiting* the *Horn*, for the *Kingdom* and *Government* of *Christ* did take place in its room. When the remainder of the *Long Parliament* was by the answer of the *Faith* and *Prayers* of the *Lords* *People* with an eminent hand of *God* broken: the undoubted right to the *Throne* being *Christs* (who had obtained it by his *Sword*, and *Bow*, as the fulfilling of many *promises*, & *Prophecies* of *Scripture*,) the *Saints* (whose *Right* under *Christ* it is) upon the *Account*, and on the behalf of *Jesus Christ*, did not onely take, but come into the *possession* of the *Kingdom*: for by a speciall hand of *God*, many of the *Saints* upon the breach of the *Parliament* (before mentioned) were sent for from several parts of this *Island*, (who found the *Lord* stirring up their hearts) to come to *Receive*, and *Possesse* the *Government* for *Christ* their *King*, and accordingly, when they were come together at *Whitehall*, the *Government* was delivered.



livered to them, and they (or at least many of them) received it upon the avowed account of the Son of God, as the answer of the Faith, and Prayer, of many of the Lords enlightned ones, as also by the joynt consent of both Armies, and Navy which God had wonderfully used in his Work, and this word Dan. 2. 44. was then cited in the delivering of the Government to them, the Kingdom shall not be left to other People: but for a full understanding of these passages and proceedings, I refer you to Cromwells speech made to the persons above mentioned at Whitehall, which speech is Printed in A Book called the Fifth Kingdom asserted in opposition to the Beasts.

Now this people being come together upon Christs account, the first thing they do, they keep a day of solemn Prayer to the Lord for his presence with them in his Work, in which day the Lord was much seen amongst them as a precious welcome at their coming together: But although they were all Called as men fearing God, yet there is found several persons amongst them, that either through ignorance, or wicked craft, prove great obstructers of the Work of the Lord, and prevail, for the calling that Assembly by the name of a Parliament, with some other Passages, that were not agreeable to the Kingdom of Christ, which at this day proves a stumbling Block to some: but by the good hand of God, Kingdom Light did increase among that Assembly, yea the Spirit of the Kingdom, grew, and appeared openly, and the false Spirit fell before it; the Antichristian Ministry were discountenanced and not called in to Pray among them as they expected; The Lawyers trade also began to fall, for in stead of the abominable Laws, and Heathenish books, the Bible was looked into, & the Law of God searched after; A new Body or Model of the Law was Voted, by which the Old must needs fall; The Court of Chancery was Voted down; A Vote also passed, tending to the throwing down of Tithes, by which the Antichristian Ministry was like to fall; The Power of Patrons for presentations to the livings of the Antichristian Church was taken away; The oppressing craft and gain of the Lawyers and National Ministry being so like to fall: they bestir themselves, and endeavour to engage the Corrupt Party in that Assembly, (and Cromwell with his Officers) to stand by them for the keeping up their Trade: the spirit of the Apostacy being got into Cromwell and many of his great Officers (who had forgotten or little minded their Ingagements to the Lord at Dunbar, and Worcester in the day of their streights: when they resolved to prosecute the very things, which that Assembly were a doing, if the Lord would own, and deliver them in those difficult hours) they very readily joyn with the Zamballats, and Tobiabs of the day, to cause the Work of the Lord to cease, and as much as in them lay to turn it back. The Lord for gracious ends, and that the Work might answer the Types, and Prophecies that went before of it, permits the Apostacy to take place, and Cromwell (Judas like) entertains meetings with the Priests, Lawyers and Corrupt Party of that Assembly, and communes with them how he might betray this Righteous Cause, and the proffers of Honour, and Greatness, like the thirty pieces of silver to Judas, (as his actions have clearly manifested) did put him upon this abominable Treachery, and forthwith that wicked Instrument of Government was prepared, and false scandalous reports, and reproaches raised against, and cast upon the faithful Members of that Assembly thereby to render them



them odious to the *Army* and *Nation*, yea to their *Brethren*, (which was the very way that the *Martyrs* were formerly brought to suffering, yea *Christ himself* by the wickedness of that *Generation* did thus suffer) as persons that would destroy *Magistracy*, *Ministry*, *Laws*, and *Propriety*; It is true they were for destroying the *Magistracy*, *Ministry*, *Laws*, and *Propriety* of *Antichrist*, but did own, and witness to, the *Magistracy Ministry*, and *Laws* of *Christ*, with *Propriety* according to those *Laws*: which must be the *Salvation* of this poor *Island*, if there be any left for it; upon these reproaches many were ready to cry out as they did of *Paul Acts 22.22.* away with such fellows from the Earth for it is not fit that they should live.

The Spirit of *Apostacy* having made its *Party*, and engaged the *Corrupt Party* of that *Assembly*, the day was appointed for breaking them up, and thereby the crucifying of the dear *Cause* of *Christ*; the day being come *Cromwell* repaires to the place appointed, (to wit *Whitehall*) and that *Corrupt Party* of the *Assembly*, to the *Place* of their sitting at *Westminster* betimes in the morning before the usual time of meeting: where being come: One of them begins with prayer or somewhat like it, fixing his eye upon the door till the *Speaker* came, and by that time he came in, (though the design was privately carryed, yet) there was so many of the friends of *Christs precious Cause* come in, as that they durst not venture their *Treacherous*, and *wicked design* upon a *Vote*, but disorderly and in confusion, took up the *Mace*, and went away to *Whitehall* where pretendedly they delivered up the *Government* to *Cromwell*, I say pretendedly.

*First*, Because in reality the *Government* was not theirs to deliver up, but *Christs*, upon whose account it was obtained, and received, and so they could not really deliver it up.

*Secondly*, If the *Assembly* who had received it, could have delivered it up, this act was neither done by *Vote* in, nor agreement of the *Assembly*, but by a company of *Rebellious disorderly persons* dispossessing and putting themselves out of that *Assembly*, (who had received, and did possess the *Government* for *Christ*) and having so put themselves out, had no more *Power*, or *Right* of *Government* to deliver to *Cromwell*: then *Cromwell* or any other persons at that time had, to deliver to them: yea a company of fellows that had met in the street, might have gone to *Cromwell* and delivered as much *Authority* or *Right* of *Government* to him, as they did: but the undoubted *Authority* being with *Christ* the *King of Nations*, under him it did rest with those that remained in the *Assembly*, keeping the *Place* and following the *Work* which the Lord had called them to, and set them in, who had clearly made an eminent decision betwixt cattell, and cattel, the corrupt *Party* of the *Assembly* going forth, and the *Faithful Friends* to *Christ* and his *Cause* remaining together; and though *Cromwell* and his *Officers* had owned the *Government* to rest in that *Assembly* upon the *Avowed Account* of the *Son of God*; yet so bold and Wicked, were they now become, as they sent *Col. Goffe* and *Lieut. Col. White*, with *Souldiers*, (presumptuously setting themselves against the very *Son of God*, to withstand his *Kingdom*, and interrupt the exercise of his *Government* in the hands of his *People* whom he had Called, and by rich Grace seperated from the *treacherous dealers*, and kept



together in the *Assembly*, after the *Corrupt Party*, (before mentioned) was gone forth) which bold *Apostates* came into the *Assembly*, and by force of Arms turned them out : and *Cromwel* being set up by the *Priests*, *Lawyers*, and his *trecherous Army*, *Assumes* ( and *exalts* himself in) the *Throne*, which before he had declared did belong to *Christ* ; And thus the Lord did permit a *Stop* to be put unto, and a *Death* to come upon the *Glorious Work & Cause of Christ*, and the *Apostacy* visibly to break forth, and take place in the midst of us, and so a turning back to *Babylon*, building again the things which the Lord had destroyed, wherein he had used some of the *Apostates* as instruments: Also the many *Flattering Titles*, and wicked *Addresses* that were afterwards given and made, first to *Cromwel* the great *Apostate*, and then to his *Son*, by the *Officers* and *Souldiers* of the (formerly *Famous* and *Victorious*, but now *Revolting*, and *Time-serving*) *Army*, and by many of the *Churches* and eminent *Church-Officers* and *Members*, yea by the generality of all *Sorts* and *Ranks* of Men, (except a poor despised Remnant, that were mourning over, and witnessing for the precious *Cause of Christ*) the many printed *Books*, and *Papers* that are still extant, do abundantly shew.

I shall forbear to add, but come to the *Second Ground*, to shew, *That the Work of the Fifth Kingdom is begun*, and as these Workes that have been done: So in the *Second place*, the extraordinary way by which it hath been effected, may discover it to be the very Work of the *Fifth Kingdom*. This *Work* (according to Scripture) being to be known by the extraordinary appearances of God in it, It is called *The Kingdom which the God of Heaven shall set up*, Dan. 2. 44. and those that speak of the *Glory*, must also talk of the *Power of this Kingdom*, Psa. 145. 11. by which *Power*, I understand the extraordinary appearance of God in accomplishing the Work of setting up the *Kingdom*; as in the coming up out of *Egypt*: so in this *Work* God will shew, and do, great and marvelous things, *Micha* 7. 18. *Joel* 2. 21. and very many Scriptures speak after this manner. Now that the Work in this *Island* hath been so done, even by an extraordinary *Hand*, or *Power*: look back as far as the old *Puritan* day, in which the *Power of God* was eminently seen in preserving them, and owning their *Faith*, and *Prayer*, to the overthrowing that great *Mountaine* of the *Bishops*, and the rest of that *Antichristian*, *Episcopal* *Traine*, that were imbodyed with them, and the *Calling* of the *Parliament* upon the coming in of the *Scots*, and then come down to the War betwixt the *King* and *Parliament* ; The *King* having the greatest part of the *Nobility*, *Gentry*, *Wisdom*, *Riches*, old *Souldiery*, and *Commonalty* of the Nation with him, and how inconsiderable the *Parliament*, and their *Forces* were to him; But though the *Work of the Kingdom* lay as it were under ground (or like a *Wheele within the Wheele*, hard to be discerned, or like *David* whilst in *Sauls Army*) yet it being the Work that God was about to do, in this *latter day*, did carry the day in Great *Power* ; and though men had their various designs, yet God had his design also : and both in the same act. Several such instances there are in the Scripture, as the *Selling of Joseph* into *Egypt*, *Gen.* 45. 5. with *Chap.* 56. 20. So in the *Crucifying of Christ*, and divers of the like passages that might be named. And then come to the *New Modell* of the *Army* in the year 1645. First, by what an eminent hand was that matter carryed in the *House* against the very Spirit of both *Parliament*



ment and Nation. Secondly, how was it carried also against the very Spirit of the Army, severall hundreds of the Officers were turned out, and some that were very eminent; and in their Roomes, were put poor Inferiour, inconsiderable persons, who were prefer'd upon the account of their being such as *Feared the Lord*, (that being then the received principle, to imploy men in places of trust that feared the Lord) from which day there was a very eminent and powerfull presence of God in and with the Army; Time would faile me to insist upon the particulars to shew how God appeared in an extraordinary way at *Naseby Fight*, and the eminent Victories obtained in the *West*, and in the *North* parts of the Nation, after the new Modell. Then come to the Second Warr when *Hambleton* came into *England* with the *Scottish* Army, Consisting of near 27000 men; also how God appeared in an extraordinary way in the Victories obtained in *Kent*, and in *Wales* and at *Preston*, and *Colchester*, at most or all which places the Enemy in number was three to one against us; Also the Eminent Hand of God in the Service in *Ireland*, when that Nation was almost swallowed up by the Enemy, God appeared with an *out-stretched arme*, and wrought for his holy name; In the next place come to the Warr with *Scotland* which was Stated and undertaken upon *Christ's Account*, in which Warr God made his power to be known; when our Army was brought very low in a strange Nation, and Compassed in by the Enemy, with an Army of about 27000 besides the whole Nation on their side: and we haveing a poor, weak, sickly Army, scarce *Nine Thousand* that were in a Capacity of fighting, then did God appear in the Mount; and in a short time after the Army, Nation, and Garrisons of the Scots by an *out-stretched Arme of the Lord* were brought under; I forbear to mention how God broke the designe of the Scots King, and his Army, when they were forced to quit *Scotland*, and with high expectations of great things from this Nation, (who like *Israel* of old, *Sam. 8.6.19.* are generally very eager for a King) came to *Worcester* and there were overthrown; Then come to the Eminent Hand of God that was seen (as formerly) in the *Garbleing*: so now in the *Breaking* and *Rooting* up the *Old Parliament* with the very *Foundation* of their *Constitution* which was the last part of the *Image Government*; And though the *Work* of the Lord was carried on before under that *Parliament*, yet it must also break them, as they were a part of the *Horne*. *David* after he was first *Anointed* did fight the *Battels* in *Sauls* Army, and as the designe, so the power of God was Eminently with him in the work; but afterwards *Dauids Kingdome* was exalted over *Sauls Kingdome*, and brake down his *House*, for so had God spoken, *2 Sam. 15. 28.* that the *Kingdome* should be taken from *Saul*; And *Saul* knew that so long as the *Son of Jesse* was upon the ground, his *Kingdome* could not be established, *1 Sam. 20. 31.* This is to be noted that *David*, *1 Sam. 18. 7.* had the preheminance of *Saul* in the *Battells*, even whilst he fought in *Sauls Army*; Now that *Old Parliament* being broken upon the Account of *Christ*, that his *Government* might take place: by this breach an end was put to the *Nationall Constitution*, or to any *Power* or *Authority* that might arise from the Nation as a Nation, but the right is brought to *Christ*, whose indeed it is, for he is *King of Nations*, and (under him) it is given to the *Saints*, who must possess the *Kingdome*, *Dan. 7. 27. 18.* and therefore it is no wonder



that all this time of the *Apostacy*, the *Apostates* could make nothing Rise from the *Nationall Constitution*, or if they did, could not make it *Stand up*, but it hath been like a man when his life is gone from him, and the *Day of the Lord* according to *Isa. 2. 16.* hath been upon all their pleasant *Pictures*. Then come to the *Warr with Holland*, and call over the *Records* which do abundantly manifest how eminently God *Wrought* and made his *Wonders* to be known in the *Deeps*, yea both *Wind and Sea* obeyed him in that *Warr*. As to the Eminent Hand of God in the *Call* of that *Little Assembly*, I shall not speak of it in this place, having spoken to it in the *First Ground*; but upon the whole I may conclude this *Second Ground* with these *Scriptures*, *Num. 23. 23.* According to this time it shall be said of *Israel*, and *Jacob*, what hath God wrought? compared with, *Psal. 40. 5.* *Psal. 78. 4.* & *107. 8.* & *111. 4.* also *Psal. 75. 1.* that his name is neere his wonderous works declare. And though this *Generation* as *Deut. 4. 9.* have forgot the things that their eyes have seen: yet God in much mercy makes these *Wonderfull Works* as pretious food to a poor *Despised Remnant*, that are witnessing to, and waiting for the *Resurrection* of the *Glorious Cause of Christ*. *Psal. 74. 14* & *111. 2, 3, 4.* Compared with *v. 5.* *Psal. 46. 8.* Come behold the works of the Lord, &c: *Hos. 14. 9.* who so is wise, and he shall understand these things, &c: *Isay. 51. 9, 10.* Awake, Awake O Arme of the Lord, as in Ancient dayes, art not thou it, &c.

The *Third Ground* which may further manifest that the *Work* of this *Kingdome* hath taken place, is, from the *Cause* that was *Stated*, and *Layed* in the *Bottom* as the *Foundation* of the *Quarrell*, upon which the great *Works* have been wrought, and *Victories* obtained: and that hath been the *Cause* of *Jesus Christ* in opposition to the *Kingdome* of *Antichrist* and as the *Day*, to the *Light* hath increased; *First*, against *Papery* and *Prelacy*; not only against their wicked practices, but against the *Foundation* of their standing, as *Antichristian*; and though there was then but little *Light* in the visible *Kingdome of Christ*, yet there was so much as the Lord saw needfull for that day. *Secondly*, in the beginning of the *Wars*, which outwardly to men appeared to be betwixt the *King* and *Parliament*, but in the *Bottom* (as those who had the *Light* of that *Day* may remember) was betwixt *Christ* and *Antichrist*; and many of the people of God took up *Armes* in *Judgment* and *Conscience* upon the account of *Christ*, and went to the help of the Lord against the mighty, although it was but a dark *Day*, and a day of small things; But by that time we came to the *Warr with Scotland*, there was a good measure of *Kingdome Light* given down, and sprung up, though it was not upon all that were engaged in the *War*, but only some few to whom the Lord was pleased to manifest it; and through this *Light* the *Cause* came more clearly to be stated in publique view, and then the ground upon which the late *King* and his *Monarchy* was taken off, is publickly asserted by the *Army*, (who were the most eminent outward *Instruments* in the *Work*) to be upon the account of *Christ*, as may appeare by a *Letter* from the *Officers* of the *Army* at their march for *Scotland*, directed to the rest of the *Army* that remained at their *Quarters* in *England*; and also by their *Declaration* when they were come to *Muscleborough* in *Scotland*. This *Cause* comes yet more clearly to be *Stated*, and *Owned* in the *Breach* of the *Old Parliament*, and is  
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laid in the Bottom (by those that were *Anointed* for, and had the *Light* of that day) as the *Ground* upon which they were *Broken*, and also as a farther manifestation of this, the *Kingdom of Christ* being to take place next to the *Image Government* and that being broken, the *Little Assembly* was called, and the *Government* delivered to them upon the *Avowed Account of the Son of God*; Also in the *Stating and Carrying on the War with Holland*, the *Faith*, and *Prayer* for the *Success* in that War, was (by those that had the *Light*) upon the account of the *Kingdom of Christ*; these things are evident and may further appear by a *Letter* from the *Officers at Whitehall* to *Lt. Gen. Fleetwood*, and the rest of the *Officers in Ireland* upon the *Breach of the Old Parliament*, and also by *Cromwells Speech* to the *Little Assembly* shewing their Call to be upon the account of *Christ*; and also the proceedings of the *Assembly*, and *Council*, and the *Committee of Admiralty* in the managing of that War with *Holland*; The *Letter to Ireland*, and the *Letter* (before mentioned) to those of the *Army* that remained in *England*, the *Muscleborough Declaration*, and *Cromwells Speech*, are all Printed together in the *Book* before-mentioned called *The Kingdom of Christ, or Fifth Kingdom in opposition to the Kingdom of the Beast*, and is Sold at the *Crown in Popes-Head Alley*. The *Grounds* upon which the enlightened Part of the *Little Assembly* did Act, and Own their sitting do also clear the *Cause* to to be stated for *Christ* against *Antichrist*.

The *Fourth Ground* to clear this *Affertion*, is from the *Anointing*, a Measure whereof hath been given down in, & for the accomplishing of the *Work* & by which it hath been done. And first that there is an *Anointing* reserved for, and promised to this *Work* of the *Fifth Kingdom*, yea that the *Work* is to be done by the *Anointing* (though not without the use of *Instruments*) consider *Isa. 10. 27.* which speaking of the *Latter day Work*, and of *Zions deliverance*, saith, *That the yoke shall be broken off because of the Anointing* also *Isai. 28. 6.* speaking of this *Work* saith: *The Lord shall be for a Spirit of Judgement to them that sit in Judgement, and for strength to them that turn the Battel to the Gate.* Also *Haggai 2. 5.* *My Spirit remaineth among you fear ye not*; though this word in the *Letter* may relate to the *Building of the Temple*; yet that *Work* being Typical to this *Glorious Work* of the *Latter day*, this promise of the *Spirit*, doth most properly respect this *Latter day Work*; So *Zech. 4. 6.* *Not by might, nor by Power but by my Spirit, &c.* The word (upon the forementioned ground) may also be applyed to this *Work* of the *Fifth Kingdom*, *Isai. 59. 19. 21.* *when the enemy shall come in like a flood the Spirit of the Lord shall put him to flight, &c.* These and several other Scriptures do clear it, that this *Work* hath the promise of the *Spirit* in a special manner belonging to it; and now that a measure of this *Spirit* hath been given down for *Light, wisdom, strength, and courage* in the *Work* which hath been done amongst us, hath been very evident to, and owned by many who have been employed therein, and also to several Beholders, yea God hath wrested, a *Testimony* to the truth of this out of the mouths of the very enemies themselves, and although (through the *Apostacy*) many have lost that spirit, the *Anointing*, being gone of from them, (as it went from *Saul* through his wickedness) yet through *unspeakable grace*, there are some who (being yet preserved for the *King*) have still a measure of it remaining with them



them ; Many things might be instanced to shew that there was of this *Anointing* given down in the *Work* which did help the *Instruments* over the many *Mountains of difficulties*, and *oppositions* that stood in the way, and through this, the *enemy* was much daunted and their *Wisdom*, and *Councils* confounded and turned into foolishness, and made to them like the *Councils of Achitophel*, and this through poor, weak, and contemptible *Instruments* ; this spirit did not onely rest upon some of the *leading Persons* and others of the *Army* : but upon many of the *Churches*, and *People of God*, who were by *Faith*, and *Prayer* made as *Princes* in the *Work* ; But I shall leave this to the *Consciences* of those who in the *fear of the Lord* may look back to the things that their eyes have seen, and call to mind the days of old, which may speak much more to them (if their consciences through the *Apostacy* be not ceared) then I am able to expresse.

But it is objected, that if they ever had had the *Anointing* it would have remained upon them, but several of them have proved *Apostates*, and discovered themselves to be wicked men, yea the most eminent *Leaders* in the *Work* ; and this proves a *stumbling block* to some of the *Lords* precious *People*, who are ready to conclude and say (as to this *Work*) that the *Lord* is not among us.

*Ans.* There is a *Twofold Anointing*, the one peculiar to true *Believers*, by which they are convinced of sin, and enabled to believe on *Christ* for the salvation of their souls, as *Joh. 16.8.* *Rom. 8.9.* and *Gal. 5.22.* The fruit of the Spirit is *Faith* ; The Second is proper to those whom the *Lord* Calls, and imployes in some peculiar or extraordinary *Work*, either for *Prophecie*, as *Num 24.2.* The Spirit of God came upon *Balaam* ; Or for *War* as *Judg. 6.34.* The Spirit of the Lord came upon or clothed *Gideon* ; The like of *Sampson* *Judg. 14.19.* Or for the execution of *Justice*, *Judgement*, and *Vengeance* upon the enemies of the *Lord*, as that of *Jehu*, *2 King. 9.* and tenth Chapters ; Or for some special *Building Work* as *Isai. 45.1.* Compare *2 Chron. 36.23.* *Cyrus* is called Gods Anointed, also *Exod. 31.3.6.* Or for *Rule* and *Government* so it was upon *Saul*, and through sin (as before was mentioned) came off from him, *1 Sam. 16.13.14.* The Spirit of the Lord departed from *Saul*, and came upon *David*, and an evil spirit was upon *Saul*.

This Second part of the *Anointing* under the several *Heads* of it before mentioned, may be upon *Hypocrites*, and men in their natural *Estate*, as by *Balaam*, *Saul*, *Jehu*, and others may appear, and this *Anointing* may either depart or be taken from them through sin or when the *Work* for which it was given is accomplished.

The First part of the *Anointing* where ever it is in truth received, though through sin it may be grieved, quenched, and the operation of it not discerned, and the comforts of it much taken away, yet it remains as a well of water springing up into everlasting Life, *Joh. 4. 14.* chap. *14. 16.* and if this distinction in the *Anointing*, be observed, and rightly understood, it will not be accounted an owning of that corrupt Principle of *Falling from grace* : to say, That by the *Apostacy*, the spirit is departed from such who were anointed for, and used in the *Work* which the *Lord* hath done among us ; and it is no wonder to behold at this day, that many of the people of God in the *Army* and *Churches* have lost their strength through the *Apostacy*, and as *Sampson* without his locks, are become like other men, though



though they themselves cannot see it; yea how did the *Great Men* of the Army, (who were formerly very famous for Zeal, and Courage) manifest themselves to be like *men of might* who had *lost their hands*, and like *Princes* whose *spirits were cut off*, (Psal. 76. 5. 12.) when the pretended *Old Parliament* returned to their *Usurpation* at *Westminster*, and if this distinction in the *Anointing* be kept to, it may fully answer the objection; And though it should be concluded that *Cromwell*, and divers others employed in the *Work*, were without the *truth of grace* in their *souls* (which thing I leave to the Lord) yet it cannot follow from thence that the *Work* they were employed in, was not the *Work* of the *Fifth Kingdom*, for as hath been shewed, God doth sometimes *Call* and *Anoint* unconverted persons to his *Work*. It is said of wicked *Jehu* 2 Kings 10. 30. *That he did well, and did that which was right in Gods eyes, yea and according to all that was in Gods heart*; therefore it may not be said, that the *Work* was not the *Work* of the *Kingdom*, or that *Cromwell* was not *Anointed* for that *Work* because he *so wickedly turned aside*, and dyed in his *Apostacy*; Nay the Lord may *avenge* the very blood of the *King* with his *Nobles*, and that *wicked Generation*, upon the *House of Cromwell*, and the *Apostates* of his *Army*, together with the very *Congregations* that have *turned aside with them in*, and not Witnessed against the *Apostacy*; Though this may be accounted rash Judgment, yet it will be no more then is said in *Hosea* 1. 4. concerning the *House of Jehu* and *Ahab*, *For yet a little while saith the Lord, and I will avenge the blood of Jezreel* (to wit, the *House of Ahab*, which were slain by *Jehu* in *Jezreel*, 2 Kings 11. 30. and Chap. 10. 11.) *Upon the House of Jehu*, so that God accounts *Jehu* guilty of the *Blood of Ahabs House*, which must needs be through the wickedness of *Jehu*: the *Judgment of the Lord* executed by him upon the *House of Ahab*, being righteous. Let the *Apostates* to whom this may come, *Read*, and *Tremble*, at this *Word*, and let them not think that they *suffer for Righteousness sake*, if God come to *avenge the blood* (which hath been shed in the late quarrel) *upon them* that have *so turned from and denied the Cause of Christ*, which is the only ground to justify all our proceedings, in knocking off the *Horne of the Beast* in this *Island*; and though *Cromwell* in all the *Work* that he did might seek his own ends, and keep his *Idolls* in his heart, Yet that will not lessen the force of this Argument (to wit) *That the Toak hath been broken because of the anointing*; if the proceedings of *Jehu* in the *Lords Work* be consulted, we may find much of that in him, to wit, *seeking himself*, and *keeping his Idolls*, 2 Kings 10. 31. I shall not speak further of that extraordinary *Anointing*, which was upon *Cromwell* and many others, in *Parliament*, *Army* and *Navy*, by which they were carried forth above, and beyond their own *Spirits* in the *Work*, which makes it very evident that the *Work* hath been done, not by the *Might* or *Power* of *Man*, but by the *Spirit of the Lord*, though all that were employed in the *Work* had not the *Anointing*; Not all that were with *David* in the *Work*, but *Himself*, and his *Worthies*, with some others had the *Anointing* for it; All the *Men of Issachar* had not the *Anointing*, to understand the times, but it rested with the *Heads* of them who had *all their Brethren* at their *Command*, 1 Chro. 12. 32. from these and divers other instances, it may appear, that



that the ordinary way of the Lord hath not been to *Anoint* all, but only some of them that have been employed in his great *Work*.

The *Fifth Ground* to prove that the *Work* hath taken place in this Nation, may be taken from the many *Revolutions* and *Overturnings* that have attended all the pretended *Governments*, and *Governours*, that have been in this *Nation*, since the interruption of the exercise of the *Government of Christ* in the hands of his *People* in the *Little Assembly* before mentioned; It is evident that they have been such *Revolutions* as have not been known in former days, though few considers the Cause of it; There have none come up upon the *Stage* to *Usurp* the *Power*, that have gone off without a brand upon them of Gods displeasure. Now that such things must be when the *Day of the Lord*, or *Kingdom of Christ* takes place in the World; Consider, First, that word in *Isa. 2.* speaking of the *Day* in which the *Lord alone shall be exalted*, which must respect the *Day* of his *Kingdom*, saith in Verse 16. *The day of the Lord shall be upon every pleasant picture*, which I understand to be those pretended *Governments*, which shall be *Set up*, when the great *Powers*, or the *Image Government* is broken; and further in Verse 18. *the Idols shall be utterly abolished*; which as I understand respects the same with Verse 16; It must be granted, that many *pleasant Pictures* and *Idols* have been set up since the *Apostacy* in this Nation, and it is most evident that *the Day of the Lord* hath been *upon them*, and like that in *Isa. 8.9.10.* the *Apostates* have *Associated*, and *Guirded* themselves and taken *Counsel*, but all hath come to nothing except *shame* and *contempt* upon themselves. The Spirit speaking *Isa. 27. 9.* of the *Latter day Work* when the *Stones of the Altar must be broken a sunder*: holds forth, that there must be *Groves*, and *Images*, and endeavours used to make them stand up; there hath been among us many *Groves* and *Images* since the *Apostacy*, but that Word hath been fulfilled, that *they shall not stand up*, and though the *Apostates* have been *seeking deep to hide their Counsels from the Lord*, yet the *Wisdom and Understanding of their Wisemen* hath been *hid & perished*, and their *turning of things upside down*, hath been *esteemed as the Potters Clay*, *Isa. 29. 14, 15, 16.* The *Throne* or *Government* being given to *Christ*, is become too heavy for the *Apostates* to bear, but they sinke and wither under it.

It is not unknown how *Cromwell* and his *Family* sunk under it: they were *weaker* and *weaker* from the first day they came to the *Throne*, till it was taken away from them; the like of the *Reliques* of the *Old Parliament*, who though they came in with a high hand, yet soon withered and came to nothing but scorn and derision, the like of the *Army* and their pretended *Committee of Safety*, and for these that are now returned, and in the *Usurpation* of the *Throne*, and have the very *spirit of the Nation* with them, I do not doubt, however they may carry it with a high hand, but they shall shortly *melt like wax before the fire*, and shall be as *smoke driven away*, and made as *Ashes under the Soles of the feet* of those that *Favour* and *Wait* in a true spirit for the *Resurrection of Christs Righteous Cause*, though the Lord may for a time suffer them, yea and make them as the *Assyrian Rod* to execute the *Stroke* that is coming upon the *Professors of this Generation* for their *Disowning*, *Denying*, yea and *Crucifying* the *Righteous Cause* of their dear  
King



King, who through the *shedding of his Blood* for them, deserved other things at their hands.

I shall present one Scripture more to this *Fifth Ground*, to wit *Dan. 2.44. The Kingdome shall not be left to other people.* The words do hold forth Two things.

First, That other people then *Saints* shall make attempts upon, and endeavour to take, and keep this Kingdom after it hath taken place in the hands of the *Saints*.

Secondly, Though other people may endeavour to take and possess it, yet it shall not be left to them, or they shall not enjoy or possess it, as the other *Foure Monarchies* that went before this *Kingdome*, which were left to other people.

The *Monarchy* of the *Chaldees* was left to the *Medes and Persians*, and their *Monarchy* to the *Gracians*, and the *Gracians* to the *Romans*, and the *Romans* shall be left to the *Kingdom of Christ*, whose *Kingdome* shall never be destroyed nor left to other people; and it is manifest that since this *Kingdom* hath taken place in the hands of the *Saints*, Other People have endeavoured and made great attempts to Take and Possess it: as *Cromwell*, the *Army*, the *Reliques of the Old Parliament* which God hath at severall times Cast out, and it is as cleare that the *Kingdom* hath not been, neither is, left to any of them; and though the *Family of the Stuarts* whom God hath poured Contempt upon and Broken, have also endeavoured to take the *Kingdome*, and for ought I know may come as neere to Obtaine and Possess it as *Cromwell* or any of the forementioned *Usurpers* have done; yet let them know, that the *Word of the Lord* shall stand, and the *Kingdome* shall not be left to Other People then the *Saints*, who by grace are kept for *Christ the King*, and by Faith and Prayer, with the *Word of their Testimony*, are helped to undermine, and bring down all the *Groves and Images*, which the *Treacherous Dealers* have set up.

The *Sixth Ground* to prove that the *Work* of the *Fifth Kingdome* hath taken place, is from the *Eminent hand* of God that hath been seen in preserving the lives of those which have been kept by Grace from the *Apostacy*, in a *Testimony* for *Christ* against those that have turned aside from, and betray'd his *Righteous Cause*. It is not unknown that ever since the *First day of the Apostacy* the Lord hath had a *Remnant* which he hath kept, & helped to Favour & Cleave to the *Pretious* though despised *Cause of Christ*, and by them a *Publick Witness* hath been kept up against the *Apostacy*, and there hath been many *Gins*, and *Snares laid*, and *Trappans* employed to take them, and *Old Acts* revived and published, by which their *Testimony* should be adjudged *Treason*, Severall of the *Faithfull Remnant* having been Taken and Imprisoned, and deep *Designes and Plots* laid to take away their lives, the *Great Apostates* having even been thirsting for their *Blood*: but such hath been the *Wisdom* and *Over-ruleing hand* of God, that to this day all their *Plots* have been disappointed, and not one of the *Remnant* hath suffered to the loss of *Life* by them: and though those now in *Power*, or some that may Succeed them may be permitted to come so high as to take away the *Lives* of many of Gods people, as a judgment from the *Lord* upon them for their turning aside from the *Cause of Christ*, and joyning in affinity with, and pertaking of the *Sins of Babylon*, yet surely the *Lord* that hath hitherto, will still preserve the lives of his *Faithfull Remnant* whom he shall



shall please to keep for his *Son* in this evil day; In former days the lives of Gods faithfull ones were taken away by the Enemies, when according to their own Laws they could not lay so much to their *Charge* as may be *Charged* upon the *Remnant* at this day, who according to the *VVicked Lawes* may be adjudged guilty of the Highest *Treason* in *VVitnesing* for, and *Proclaiming* Christ the King, in opposition to the *Usurpers*, and yet their lives have been, and still are preserved; and the reason I understand, is not that these *Usurpers* are better then the *Cruell Persecutors* in former days, but they being in that day when *Babylon* was filling up her measure, and making her self *Drunk with the Blood of the Saints*, and these coming upon an *Apostacy* after *Babylons Cup* was full, and the *Vengeance of the Lord* by the pouring out of his *Vialls* being begun upon her, though the former were permitted to persecute the *Faithfull People of God* to death, yet these are not suffered so to do, because the *Dispensation* is altered: and this *Work* having taken place, though great *Tryalls* and *Deaths* are come upon it, and a great *Apostacy* from it: yet the Lord suffers not the *Work* to be so farr turned back as that *Babylon* should drink any more of *Zions Blood*, the streame being now turned upon *Babylon*, but if Gods people abide in, and share of *Babylons sins*, let them not think that because they are the *People of God* they shall escape her *Plagues*, Rev. 18. 4. And though *Zion* must reward *Babylon*, and the *Vialls* must come forth of the *Temple*, yet the Lord for wise ends, and best known to himself may permit the most *VVicked* and grosser part of *Babylon* to execute that part of the *Vengeance*, that is to come upon such of his *Own People*, who remaine in and partake of *Babylons sins*, & thereby prevent his *Own People* from doing that part of the *VVork* which might be unpleasant to them.

There are many *Objections* made against this Truth (to wit) That the *Work of the Fifth Kingdome* is begun, some of them I have already occasionally spoken to in the forementioned *Grounds*; But the great *Stumbling Block* that lyeth in the way of many, is the *Apostacy* from, and so the *Death* that is come upon this *VVork* which makes them ready to say with the *Disciples*, Luke 24. 21. *Ve trusted it had been he*, &c. When this *Cause* was publickly own'd by the Lord in the *High places of the Field*, there were many that would cry *Hosanna to the Son of David*; and with much rejoyceing imbrace his *Cause*; but since a *Death* is come upon it, the Number of the true *Favourers* that publickly own it, is become very *Small*. When Christ was upon the *Earth in the Days of His Flesh*, shewing and doing great *Signes and VVonders*, there were many own'd and follow'd him; but when he comes to the *Judgment, Cross, and Sepulcher*, very few continued with him: severall eminent *Disciples* were stumbled not understanding the *Scriptures*, till Christ being risen comes and opens them, Luk. 24, 25, 26, 27. 45. 46, and as the *Disciples* in that, so many of the *Professing Generation* in this day, are through ignorance surprised, not understanding, or at least not so considering that after the *Fifth Kingdome* hath taken place in the world, there must be such an *Apostacy* from, and *Death* upon it; Now if there be an *Apostacy* from a *VVork*, the *VVork* must needs take place before the *Apostacy*, without which there could be no such *Apostacy*, That there must be such a *Revolting from, and Death* upon the *Work* of this *Fifth Kingdome*.



Consider, *First*, The several *Types* thereof contained in the *Old Testament*, as *Israels* coming out of *Egypt* to *Canaan*, in which were many *Revoltings*, *Turnings back*, and *Deaths* upon the *Work*: yea *Forty Years* was the *Trial* upon them, before they came to *Canaan*, and for ought we can find from the *Scriptures*, the Lord had not before given them warning, or told them of this *Death* in the *Wildernes*, though he had told them exactly how long they should be in *Egypt*, and given them great grounds for sence to say, *Is the Lord among us?* and many might cry out (as at this day) *What Scripture ground is there to believe, that such a Death should come upon the Work of the Kingdom?* and if we had no more ground then we find *Israel* had to expect such a *Death*; yet as it was theirs, so it would be our sin, after such wonderful *Works* of God as he hath wrought among us, to say as in *Exod. 17. 7.* *Is the Lord amongst us?* or *hath the Lord begun to bring us to the promised glory?* though God had wrought many wonderful *Works* in the fight of *Israel* of old, yet *they understood not his wonders*; no doubt but they knew that such things were done, but they understood not the great *Design* of God in them, *Psal. 106. 7.*

The *Second Typical example*, is from *Dauids Kingdom*, which did clearly *Type* out this *Fifth Kingdom* according to *Luk. 1. 32.* If we read *1 Sam. 16.* to *2 Sam. 6.* we may find many *Deaths* upon the *Work* of *Dauids Kingdom* after it was begun; First whilst he was pursued by *Saul*, and then after *Sauls* death he obtains but one *Tribe* to follow him for *Seven years* and six *Moneths*, *2 Sam. 2. 11.* There was War betwixt him and the *House of Saul* long after *Sauls* death, *2 Sam. 3. 1.* and in most of the time of that *Seven years War*, his *Kingdom* was under a great *Death*; also there came a great *Death* upon his *Kingdom*, when his son *Absalom* conspired against him, and all *Israel* from *Dan* to *Beersheba* followed *Absalom*, and *David* fled from *Jerusalem* which was the *Kings Seat*, *2 Sam. 15. 16. 17.* Chapters.

The *Third Typical example*, is *Israels* return from the *70. years captivity* in *Babylon*, to *Jerusalem*, and their *building of the Temple*; great *Deaths*, and *Interruptions* did attend that *Work*, both from the enemies of *Judah* who endeavoured to block up the way, and from Gods own *People* who cryed the *time is not yet come*, though they thought it a time for themselves to dwell in their *cieled houses*; and this may be observed by the way, that though the enemies of *Judah* by force did cause the *Work* to cease, yet that doth not excuse the neglects and backwardness of Gods *People* who ought to be *valiant for the Truth*. These things contained in this third Particular, being written at large in the books of *Ezra*, *Nehemiah*, *Zechariah*, and *Haggai*, I shal refer you to the reading and comparing of them, and shall come in the next place to cite some Prophecies of *Scripture* which relate to this *Fifth Kingdom*, and do clearly hold forth that there must be such an *Apostacy* from, and *Death* upon the *Work*, after it hath taken place. The First *Scripture* is, *Psal. 2. 1. 2. 3. 4. 5. 6.* *The Heathen rage, the Kings of the earth set themselves, and the Rulers take Councel together against the Lord and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us, &c.* By the *Bands* and *cords*: I understand the *Government*, and *Laws* of *Christ*; and the *breaking in sunder*, or *casting off its Government* and *Laws*, must needs hold forth



forth a *Rebellion* against, and a *turning* from them after they had taken place in the *World*, and then the Lord doth *vex* them by setting his *King*, &c. and after this as in verse 8.9. Christ must have the *Heathen* for his inheritance, and the *uttermost parts of the Earth* for his possession, and must break them with a *Rod of Iron*, &c.

The next Scripture is *Hab. 3. 2. O Lord revive thy Work*, &c. if we consult the Scope of the words, they will appear to be a *Prayer* for, or a *Prophecie* of the *Latter day Work*, and doth clearly hold forth a *Death* to come upon it after it hath been begun; also he saith, *O Lord remember mercy*, which shews that the *Work* and *People of God* at that time when this *Prayer* takes place, are very low; also *Psal. 94. 15. But Judgement shall return unto Righteousness*, &c. This word doth relate to the time of Gods coming forth in the execution of *vengeance*, as the scope of the Psalm doth manifest, and to that part of the time when Gods *People* are low, and the enemies high, as verse 16. *Who will rise up for me against the evil doers*, &c. also verse 20. 21. Now *Judgement* being to be understood) of *Rule and Government*, and by its being with *Righteousness*, (I understand the *Rule and Government* to be upon *Christs shoulders*, (in whom alone there is true *Righteousness*) and in the possession of the *Saints* for, and under him; and by this *Rule*, and *Government* returning to *Christ* and his *Saints*: must imply, *First*, that it hath already taken place; and *Secondly* that there is a turning, or an *Apostacy* from it.

There is another *Great objection* or *stumbling block* that I find is laid in the *Way* at this day, about the *Two VVitnesses* mentioned in *Rev. 11.* which is this.

Obj. That the *VVitnesses* are not yet slain, and therefore the *VVork* of the *Fifth Kingdom* cannot be begun, neither hath the *Active dispensation* taken place, but the *Saints* must be, preparing for, and in the expectation of sharp sufferings, even to *Corporal death* as the fulfilling of their *Staying*.

Ans. *First*, If it should be granted, that the *Slaying* of the *VVitnesses* must be accomplished in this *Island*; yet If the following things be considered, it will rather confirm the *Truth*, viz. that the *Work* is begun, then prove a *Stumbling Block* in the way of it, And the *First thing*, is, what the *VVitnesses* are, and what their *Testimony* is; and *The Second*, what their *Slaying* is.

To the first, If the Scriptures be weighed, the *VVitnesses* cannot be understood of *Two* particular Persons (as some have supposed) because they are to *Prophecie* a thousand two hundred and threescore *Dayes* or *Years*, for the *Dayes* must be *Prophetical*, a *Day* for a *Year* according to *Num. 14. 34. Ezek. 4. 6* All must grant that the *Latter Number* to wit, the *Three Dayes* and a *Half* mentioned in *Rev. 11. 9.* must be *Prophetically* understood, and no doubt the *Former* must in that agree with the *Latter* and if they must *Prophecie* so long, they cannot be *Two Persons*, for no such singular extraordinary Persons have yet been found in the world since *Johns Dayes*, and there is much ground from the Scripture to believe that the *Beast* which in verse the 7. *Slaves the VVitnesses* when they have finished the 1260. *Dayes* or *Years*, hath not so much time to come of his *Reign*. Much more might be spoken Both from the *VVar* that is made with them, and from the *Time* of their *Lying Dead*, to shew that they cannot be *Two Persons*, neither



neither can they be understood of the Church of the Jewes, and the Church of the Gentiles as *Two* distinct Churches; First, because ever since *Johns* Dayes the Church of the Jewes, as a Church, have been cut off, and not in a capacity of bearing *Witness* for Christ. Secondly when they shall be Called, they are not to Come in as a distinct Church; but both Jew, and Gentile, being all One in Christ, makes but one Gospel Church; but they must be understood of the Faithful People of God, who through his Spirit are kept alive in a Testimony for Christ, against Antichrist, during the time of the Beasts Reign; That the People of God or such of them as are kept alive by him are his *Witnesses* see *Isai. 43. 10.* Chap. 44. 8. And they are here called *two*; First because *two* according to Scripture, is a competent Number for *Witness*; and Secondly their Testimony is *two fold*; viz. for the Magistracy, and the Ministry of Christ, against the Civil, and Ecclesiastical Part of Babylon, or Antichrist, these being the great Truths Witnessed too, and contended for by those that have been enlightened and kept alive for Christ; and also the Truths which Antichrist hath most struck at, and endeavoured ever since his Reign to Race out (if possible) from the Face of the Earth, that so Himself might Reign alone; and this agrees with the Two Anointed Ones (to wit) Joshua, and Zerubbabel, the High-Priest and the Governour, *Zech. 4. 11.* To the Second thing (viz.) the Slaying. It must either be a Spiritual, or a Corporal Slaying; It cannot be a Corporal Slaying; First, because they were so Slain in the time of their Prophecie in Sackcloth, but this Slaying being distinguished, and taking place when they have finished their Testimony, appears to be such a Slaying as they did not partake of before; 2ly. It cannot be a Corporall Slaying, because their Dead Bodies lie in the streets three Dayes and a Half, which must be Prophetical Dayes, a Day for a Year: for the Rejoycing and sending of Gifts to one another, cannot be Accomplisht in so many natural Dayes, and if it must be Years, then the Slaying cannot be Corporal, for none may suppose that such Dead Bodies should lie so long in the streets. 3dly. it cannot be a Corporal Slaying, If we consider the Resurrection of them, for it is not the natural life or spirit, that enters into them, but the Spirit of life from God; and if it be considered that there is a space of Time in which they are Slaying, and also a Time of their Rising and Standing upon their Feet, before they are Caught up to Heaven into the Throne of Government, and both may be distinguished from the Three Years and a Half of their Lying Dead, and that the Lord who never leaves Himself without Witness will keep a Remnant alive to Bear up his Name and Truth, even whilst the *Witnesses* are said to Lie Dead in the Streets of the Great City, or Territories of Babylon which in *Rev. 17. 18.* is Called The Great City, and their Slaying being spiritual, and not Corporal, is most likely to take place after God hath begun to Reward Babylon; If this I say be considered, why may not this Tryal that is Come upon the *Work* at this Day, and the spiritual slaughter that is come upon those that have been *Witnesses* for Christ agree with, and in a great measure answer to the Slaying of the *Witnesses*: For as hath been shewed, the Lord suffers not Babylon to drink more of Zions Blood, because he hath begun to Reward Her. And as to the extraordinary things that the *Witnesses* are said to have Power to Do, in shutting Heaven, and smiting the Earth, &c. I understand that it holds forth their Prevalency with God through



*Faith and Prayer*, not that we must needs expect those *several things* to be done in the Letter, for it is not said *that they shall do them*, but *they have Power* to do them Verse 6, and no doubt but the *Lords People* that have been kept *Faithful* for him, have had *Power as Princes to prevaile with him* for *Great Things*, and he hath answered them *by terrible things in Righteousnesse*, Psal. 65. 5. But I shall say no more to this *Objection*, Though there are several other *Objections* against the *Work* of the Lord, as it hath taken place in this Nation, I shall not further insist upon them, being much perswaded that the *Day* of the *Resurrection* of it is very near, in which God will wonderfully answer the *Doubts* and *Objections* of his *Own People*, and will *stop the Mouths of Gain-sayers*, and *Cloth the Enemies of his Son with shame*, while the *Children of Zion* shall be *rejoycing in their King*, and *singing Hosanna to the Son of David*, upon whom alone the *Crown* shall flourish, Psal. 132. 18.

I shall not add more in this *Matter*, having spoken to the *Several General Heads*; But from what hath been laid down of the *Work* and the *Apostacy* from it, The *Officers* and *Souldiers* of the *Army* by keeping their *Places* under *Cromwell* and the rest of the *Apostates* in the *Apostacy*, and not openly improving their *Power* to the hazzard of their all for *Christ* (who had formerly owned them) against the *Apostates* wicked *Usurpation*, but declaring and improving their *Power* for the *Apostacy* against *Christ*, (whose *Cause* they had engaged to own) they became guilty of *Cromwells* Abominations and the others that have Succeeded in the *Apostacy*: and comparing their *Solemn Oaths, Covenants, Engagements* and *Declarations*, made by them at their first taking up of *Arms*, and at the *New Model* of the *Army* in 45, and at *Naseby, Triplo-Heath, Albanes, Putney* and *Windsor*: Also at their *March* to *Scotland*, when they went to engage in that *War*, and at *Musclebrough*, and *Dunbar* in *Scotland*, when they were brought very low, also at *Worcester*, and in the late *War* in *Ireland*, and after *Worcester*, In their *Solemn daies* of *Prayer* at *Jameses*, immediatly before the breaking up of the *Parliament*, with many other *Solemn daies* of *Prayer*: All these with many more *Engagements*, which are best known to *God* and their *Own Souls*, being compared with their late *Abominations* in turning aside with *Cromwel*, and engaging and standing by the *Apostacy*, and setting up *Rich. Cromwel* the Son of the *Apostate*, it is plain and manifest to all (that are not blinded through *partaking* with the *Apostacy*, or do not willfully shut their eyes, or through *Carelesness* or *fearfulness*, look not after these things) That the *Officers* and *Souldiers* of the *Army*, with others who have kept their *Places* in the *Apostacy* are deeply Guilty.

*First*, Of *Treachery* in betraying the *Cause of Christ*, and the *Liberty* of the *Nation* which is abundantly wrapped up therein.

*Secondly*, Of doing *Injury* and *Violence* to *Jesus Christ*, by withstanding and interrupting his *Government* in the Hands of his *People*, in the *Little Assembly*.

*Thirdly*, Of the highest *Usurpation*, in Owning and Standing by *Cromwell*, in his *Usurping* the very *Throne of Christ*.

*Fourthly*, They are Guilty of *Theft* or *Robery*, in not only Robbing *Christ* (as



(as much as in them lay) of his *Throne*, and *God* of his *Glory*, but the *Nation* of its *Treasure*, by forcing from them *Taxes*, *Excise* and *Customes*, to maintain the *Apostacy*: For though it may be lawful in a *Lawful Magistracy* to *Raise Money* in the *Nation*, to do the *Nation* service, yet it is *Robbery* and *Oppression* for a *Usurper* that sets himself both against *God* and the *Nation*, to impose *Taxes* upon them.

*Fifthly*, They are guilty of *Blood*: the *Cause* and *Interest* of *Jesus Christ* which hath been a foot amongst us, being the only *Ground* to *Justifie*, and clear the *Instruments* imployed in the *War*, from the *Guilt* of the *Blood* that hath been shed therein, and also of the *Blood* of the late *King* and his *Nobles*, whose *Heads* were *taken off*; the *Army* and those that have been engaged in the *War*, and are since turned aside in the *Apostacy*, to the *Disowning* and casting off the *Cause* of *Christ*, must needs bring the *Guilt* of the *Blood* upon themselves.

*Sixthly*, They are guilty of the breach of *Oaths*, and *Covenants*, and of *Lying* both to *God* and *Man*.

*Seventhly*, They are guilty of the *Persecuting*, *Imprisoning*, and *Banishing* the *People of God*, who through free grace have been kept from the *Apostacy*, and helped to *Witness* for the *Righteous Cause* of *Christ* against it, and although *Cromwel* and his *Council*, had the greatest hand in the *Apostacy*: yet the *Army* in *standing* by them, and *putting* their *Commands* in *Execution*, carrying the *Saints* to, and keeping them in *Prisons*, and that with much *Heighth* and *Rage* of *Spirit*, are *involved* in, and become *Guilty* of, the *Evils* with *Cromwel*.

*Eighthly*, Through this *Apostacy*, they are fallen into, and have embodied themselves with *Babylon*, or the *Antichristian State*, and have made themselves as a *Prop* to the *Whorish false Church*, and did manifest this by setting up *Tryers* for *Babylons Ministers*, and Keeping up the *Universities* or *Schools* of *Antichrist*, and *Tythes* which is *Babylons Maintenance*, and also *Babylons Lawes*, and *Courts*, and many such like *Abominations*, have been and are kept up by *Cromwel* and those that have *succeeded* him in the *Apostacy*, through the *Power* of the *Apostatizing Army*, without which they could not stand, and so the *Guilt* of these *Evils* falls upon the *Army*; these things not being done in a *Corner*, but *Publickly* transacted in the *Face* of the *Sun*, and the most of them being *Published* in *Print* to the *World* I shall not take up time to insist more upon *Partitulers*, in the opening the *Sins* of the *Officers* and *Souldiers* of the *Army*; the most of these *Great Evils* being acted by the *Army*, as a *Compact Body*, (how ever some particular Persons may think to excuse themselves) the *Guilt* (and except the Lord gives repentance) the *Judgments* due to these *Abominations*, is like to fall upon the *Skirts* of those that have gone along in the *Sins*, though they have not been the *Lealers*, but the *Followers*; When *Israel* did *Sin*, and were *Led* into it by some particular Persons, yet they as a *People* embodied *turning aside*, the *Judgment* was *General* that came upon them, as in the Matter of the *Molton Calf*, *Exod.* 32. *Aaron* was the great *Transgressor*, as *Verse* 25. yet all that did not *Separate* and come to *Moses*, were in danger of the *Stroke*, as *Verse* 26, 27. When but *Hezekiah* *2 Chron.* 32. 35. had sinned, *Judah* and *Jerusalem* being embodied with him, the *Wrath* comes upon them, as well as on him; *Jehoshaphat* was not the *Ringleader* in going to the *Battel*



at *Ramoth Gilead* with *Ahab*, neither was the *Work* in it self unlawful, for *Ramoth Gilead* did of right belong to *Israel*, and was kept from them by the *King* of *Syria*, yet but for joyning with *Ahab* who was turned from the Lord, *Jehoshaphat* was sharply reprov'd by the *Prophet*, and escap'd very narrowly with his Life and wrath from the Lord was upon him. See 2 *Chro.* 18. 1. 31. *Ch.* 19. 2. And though many poor *Creatures* have manifested *Grief*, and *Spoke* against *Cromwel* and others that were the *Champions* in the *Apostacy*, and yet have kept their *Places* either in the *Army* or elsewhere under it, and have not *Separated* from, nor improved their *Power* against it, will (as may be feared) be found in the *day* of *Decision*, helpers of the *Mighty* against the Lord, *VVhen* [ *Isa.* 31. 2, 3. ] *he that helpeth and him that is holpen shall fall together*, *Then shall ye know*, *Num.* 16. 30. *that this people have greatly provoked the Lord*; If the *Congregation* observed not the *Command* *Verse* 26. *to depart from the Tents of those wicked men, and touch nothing of theirs*, they were like to be consumed with them. And if they must be *Cursed* *Judges* 5. 28. *that Come not to the help of the Lord against the Mighty*: How shall those escape that *help the Mighty against the Lord*. And if *Jeremiah* *Chap.* 15. would not sit in the *Congregation* of *Israel*, but rather *Sit* alone, how shall those think to *Escape*, that both *Sit*, and *Act* in the midst of those which not only *Mock* at, but have *Betrayed* the *Cause* of *Christ*, and set themselves against the Lord?

Having been much larger upon these things then I did expect, I have for brevity sake, omitted severall things that relate to this *Latter day Work*, as also the speaking to severall *Objections*, which I desire those that seek for *Knowledge* as for *hid Treasure*, may waite upon the Lord for *Answers* thereunto; and as for the *Cavillers*, I am not carefull to Answer them, but shall leave it to the *Day* of *Decision*, and *Revivall* of the *Lords Work*.

And now to Conclude the whole, I shall present to the true *Favourers* of this *Despised Cause* of *Christ*, some *Considerations* by way of direction, and the Lord give them an understanding in all things.

The *First Thing*, is, To be much in *Faith* and *Prayer* for the *Anointing* which as hath been shew'd is *Reserved* for, and *Promised* to this *Work*, and without which the *Work* will not be accomplished, but thorough the *Anointing* it must be done.

The *Second Thing* is, to be much in Looking after, Calling to mind, Prizing and Feeding upon the *Works* of *God*, which he hath *Wrought* in the *Midst* of us, and comparing those *Works* with the *Promises*, *Prophecies* and *Types* of the *Latter day*.

The *Third Thing*, is, To be *Eying*, and *Reaching* after, the understanding of the *Glory* of this *Fifth Kingdome*, and to be *Talking* of the *Power* of *God*, by which the *Work* must be accomplished.

The *Fourth Thing*, is, To be much in the Consideration, of what *Christ* hath done for their *Souls* in the *shedding* of his *Precious Blood* to *Redeem* them from *Hell*, and bring them to *Glory*, and that this *Fifth Kingdome* is given to *Christ* as a *Reward* to, and the *Desert* of, what he hath *Done* and *Suffer'd* for them.

The *Fifth Thing*, is, To be giving unto *Christ* the *Chief Seat* in, and *Sole Government* over their own *Souls*, that so in all things they may be *Conformable* unto him



him, having their *Conversations in Heaven*, as those that are *Looking for, and hastening to, the Glorious Things* which are to be brought forth in the *Latter Day*, 2 *Pet.* 11. 14.

The *Sixth Thing*, is, To Come forth of, and Seperate from, whole *Babylon*, in all the *Parts* and *Branches* of it, and all the *Parts* of the *Late Apostacy*, upon which Gods displeasure hath been and is eminently Manifested; and O that both my Self and all that Love *Jesus Christ*, and have in *Days* past touched with the *unclean thing*, may obtaine such Repentance from the Lord, as to be Spared and Hid in this *Day* of his feirce Anger, when he is comming forth, and making himself Known by the *Judgments which he Executeth*: and as *Noah* found Grace, and *Lot* obtained Mercy, by which they were delivered from those *Judgments* that were Executed in their *Day*: so those that must be Saved for the King in this *Day*, must be saved thorough Grace and Mercy; and seeing we stand by Faith, let us not be high-minded, but feare: and in this of Seperation, let it not suffice to Seperate from the *Nationall False Church*, and the *Usurpers* of the *Civill Power*, in all the *Parts* of their *Usurpation*, and the *Apostatizing Army*, by which the *Usurpation* hath been Encouraged and Upheld, and from all Those that have Kept, and do Keep Places under the *Apostacy*, or have been Turned out and not Repented of their Sin; But also from all those *Churches* or *Congregations*, that have not Born their Testimony against, but Contrariwise Fallen in with, and Encouraged the *Apostacy*, either by Addressing to, or Standing by Those that have so Betrayed the Cause of Christ, or by Keeping Communion in the Ordinances of Christ in the Church with those that have Stood by and Kept Places under the *Apostacy*, by which those Churches have brought upon Themselves the Guilt of, and are become Partakers with other mens Sins, Contrary to 1 *Tim.* 5. 22. And have Suffered Sin to lye upon their Brother, contrary to *Lev.* 19. 17. And have deeply not only Touched, but Embraced the *Unclean thing*, contrary to 2 *Cor.* 6. 17. And have not departed from the Tents of those Wicked men, according to *Numb.* 16. 26. Nor been Valiant for the Truth, as *Jer.* 9. 3. Nor stood up for the Lord against the evil doers according to *Psal.* 94. 16. And have not frowned upon those Members that have made themselves Vild thorough the *Apostacy*, 1 *Sam.* 3. 13. But have iustified the Transgressors, and said to the Apostates yea are Righteous, *Pro.* 17. 15. chap. 24. 24. They have not Turned away from the Traytors, as they ought to have done according to 2 *Tim.* 3, 4, 5. but have had fellowship with the unfruitfull Works of Darkness, and not reprov'd them, contrary to *1 *ph.** 5. 11, and by all these Scriptures those Churches that have so Turned aside with the *Apostacy*, have greatly Sinned against the Lord; and as a further Addition to these evils, severall of the Elders and Leading Persons of the Baptized Congregations in London, have set forth a Very Evil Declaration, bearing Date the 12th of the 10th Moneth, 1659. which as appears by the Title compared with the postscript, they would have it be understood to comprehend the Judgment of the Generality of the Baptized People; and although many Things in that Declaration is Manifestly contradictory both to the Judgment and Practise, of not only the Generality of the Baptized People, but even of Severall of those whose Hands are to it, and the Evils of these Persons made Obvious to the world: yet the Churches to whom they



they *Relate* have not *Dealt* with them, but rather *Justified* them in those *Evills*, by which they become *Partakers* with them in those *Sins*; and now those *Churches* being *Guilty* of the *Evills* before mentioned, it is the *Duty* of the *Lords Faithfull Remnant*, whose eyes are open to see these *Evills*, after all due meanes that according to *Rule* hath been *Used* for their *Recovery*, to *Withdraw* their *Communion* and *Seperate* from those *Churches*, according to 2 *Thes.* 3. 6. 14. *Withdraw from every Brother that Walks Disorderly.*

It is not the *Church*, or the *Greater Number* of *Persons* in that *Church* (if they *Walk Disorderly*), that will exempt them from the *Censure* due to the *Sin*; When the *Church of Israel* turned aside from the *Lord: Jeremiah* (though a *Single Person*) *Seperates from them and Sets alone*, chap. 15. 17. and the *Lord* doth so far approve of that *Action* of his, as that in *Verle* 19. he saith, *Let them return to thee, but return not thou unto them*: Also in *Exod.* 32. 26. When *Israel* had sinned and turned aside from the *Lord* in the *Matter* of the *Molton Calf*, *Moses* stood in the *Gate of the Camp* and said, *Who is on the Lords side, let him come unto me*. In the forementioned place of 2 *Tim.* 3. 4. 5. *Timothy* though a *single person*, is commanded to *turn away* from the *Evil Doers*, and no doubt if a *whole Church* come under the *Guilt* of those *Evills* there mentioned, *Timothy* is not to abide with them because they are a *Church*, there being no such *Limitation* in the *Command*, but *from such* he must *turn away*. I have formerly thought that a *Particular Member* might not *Separate* from a *Church*, till thorough sin their *Candlestick* was taken away, but after waiting upon the *Lord* & much *searching the Scriptures*, and through many *Tryalls* bearing my *Burden*, I have seen, that according to *Rule*, as there is a difference betwixt the *Withdrawing* from, and the *Cutting off of a Member*: so there is a difference betwixt the *Withdrawing* from & the *Unchurching* of a *Church*; and as a *Church* may *Withdraw* from a *Brother* without *Cutting him off*, or *Counting* him as a *Heathen* or a *Publican*, but still to *admonish him as a Brother*, 2 *Thes.* 3. 15. so a *Brother* for *Sin* committed by a *Church*, may *withdraw* from them, and yet not count them as *Heathens* and *Publicans*; and though *Withdrawing* be an *Authoritative Act*, as is alleadged, yet the *Authority* doth not of necessity rest with the *Greater Number*, but with *Truth*, and where *Truth* is there is the *Authority of Christ*, *Math.* 16. 18. *Christ* doth not *Build his Church* upon the *Number*, but upon the *Truth* which was with *Peter*, when he said, *Thou art Christ the Son of the Living God*.

I know it is objected, That in several of the *Seven Churches* in *Asia* (mentioned *Rev.* 2. and 3. Chapters) though there was a great turning aside, yet there were some kept faithful even in those *Places* where the *Churches* were turned aside, and we do not find that they were commanded to *Separate*.

The *Answer* to this is *Twofold*. First, That though in *Sardis* and *Thyatira*, which are (as I think) the only *Churches* that can be instanced in this *Matter*, there were some kept *Faithful* even in those *Places*, it will not follow, that because they were in *Sardis* and *Thyatira*, which were the *Places* in which those *Churches* were, and these *Faithful Ones* were written to by *John*, that therefore they were in *Communion* with those that had turned aside from the *Lord*.

And Secondly, Though we do not find they are expressly commanded to *Withdraw*



draw if they were in *Communion* by the *Epistles* that were written to them, yet it was sufficient that there were such *Rules* laid down in the *Scripture* which *Rules* they ought to look to, for there were several *Churches* that were written to by the *Apostles*, and no mention made in the *Epistles* either of *Baptism*, *Breaking of Bread*, and several other *Ordinances*; but it will not therefore follow that those *Ordinances* ought not strictly to be observed by them, according to other *Scriptures*.

The *Last thing* that I shall present to those that are *Waiting* for the *Resurrection* of the *Cause*, is, to be giving up *Themselves* and their *All* to the *Service* of *Christ the King*, accounting it a very great mercy if he shall *Accept* of, and *Imbarque* them with all their *Concernments*, in the *Bottom* with that *Dear Cause*, that so they may be *Waiting* at his *Foot*, till he shall *Arise up to the prey*, and blow the *Trumpet* giving them the *Word of Command* to *gird on their Swords* and *Follow him* in the *Revival* of his *Work*, and the further *Execution* of the *Judgements* written: in which *Day* they shall undoubtedly *Reap* the blessed *Fruit* of all their *Labour*, *Service*, and *Tryals*, that they either have, or may yet further undergo for him. *In due season we shall reap if we faint not*, Gal. 6.9. *They that sow in Tears, shall reap in Joy*, Psal. 126.5. *Thine eyes shall see the King in his Beauty*, Isai. 33.17. *Let the Children of Zion be joyful in their King*, Psal. 149.2. *Let them shout for joy and be glad, that favour my Righteous Cause*, Psal. 35.27. And it shall be said in that day, *Lo this our God we have waited for him, we will be glad and rejoice in his salvation*, Isai. 25.9.

And thus I have according to the *Measure of Light* received, *Presented* unto *Thee*, with the rest of my *Friends* in *Communion* with thee that are *Waiting* for the *Coming* of *Zions King*, my *Understanding* in these *Matters* of the *Fifth Kingdom*: and I desire but so much favour from you as *Paul* obtained from the *Bereans*, and when you have seriously *Weighed* the *several Things* contained in this *Epistle*, in the *Ballance of the Sanctuary*: wherein I may appear to be in the *Dark* or *Mistaken* about these *Great Matters*, be *Earnest* with the *Lord* for me, that my *Mistakes* may be rectified and my *Judgement* rightly *Informed*, for I desire I may not through *Error* serve the *Design* of *Satan*, But that I may by the *Spirit* of the *Lord* be led into *all Truth*, and so serve my *Dear Lord Jesus Christ* who *Loved me* a *Vild Wretch*, and *shed his Precious Blood* for me: and if you receive any *Benefit* by these *Things*, let *Christ my King* bear the *Glory* according to *Isai. 22.24. Zech. 6.13.* And now I shall *Commit* you, with these *Things* to the *Blessing* of the *Lord*, and *Close* with that *Word* in *2 Tim. 2.7. Consider what I say, and the Lord give thee understanding in all Things.*

I remain through grace thy Brother  
and Servant in the Kingdom and  
Patience of Christ.

N. S.

POST



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# POSTSCRIPT.

**S** Everal Friends having Knowledge of this *Epistle*, and earnestly desiring Copies of it, more then could well be *Transcribed*; I have for *them* and Others of my *Friends* both in *City* and *Countrey*, Caused several of them to be *Printed*; But considering my own *Weakness*, and the many *Books* that have been *Published* about these *Matters*, I have not been willing to *Publish* this to the *World*, but only to present it to such of my *Acquaintance* that *Love the Lord Jesus in sincerity*, some of them being far *Remote* in the *Countrys*, that I cannot as yet visit *them*, and Others in such *Churches*, where by *Reason* of my *Judgment*, and *Testimony*, in these *Matters* of the *Fifth Kingdom*, I am *debarred* of my *Liberty* of *Preaching* to them; and the *Lord* make this *Service* (so far as it shall really appear to be for his *Glory* and their *Good*) *Acceptable* and *Successful* to them.

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The *E N D*.

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